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Pamphlets on Religion
Vol 2

Curry, Wm M.

Lights and shadows, of my
dead broke friends,
Protestant episcopal church,
Proceedings of second triannual
convention.

Thrall Rev S. B.

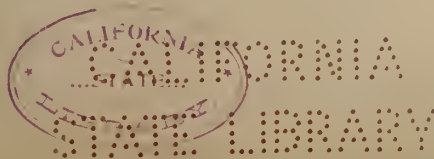
Thanksgiving day sermon
Nov 26th 1857

State Sunday school convention
Proceedings May 29-1860

Ecclesiastical court P. E. Church
Trial of Rev Geo B. Taylor.

Birdsall Rev Elias
Fixed faith free opinions.

The Silver Jubilee
July 2, 1871

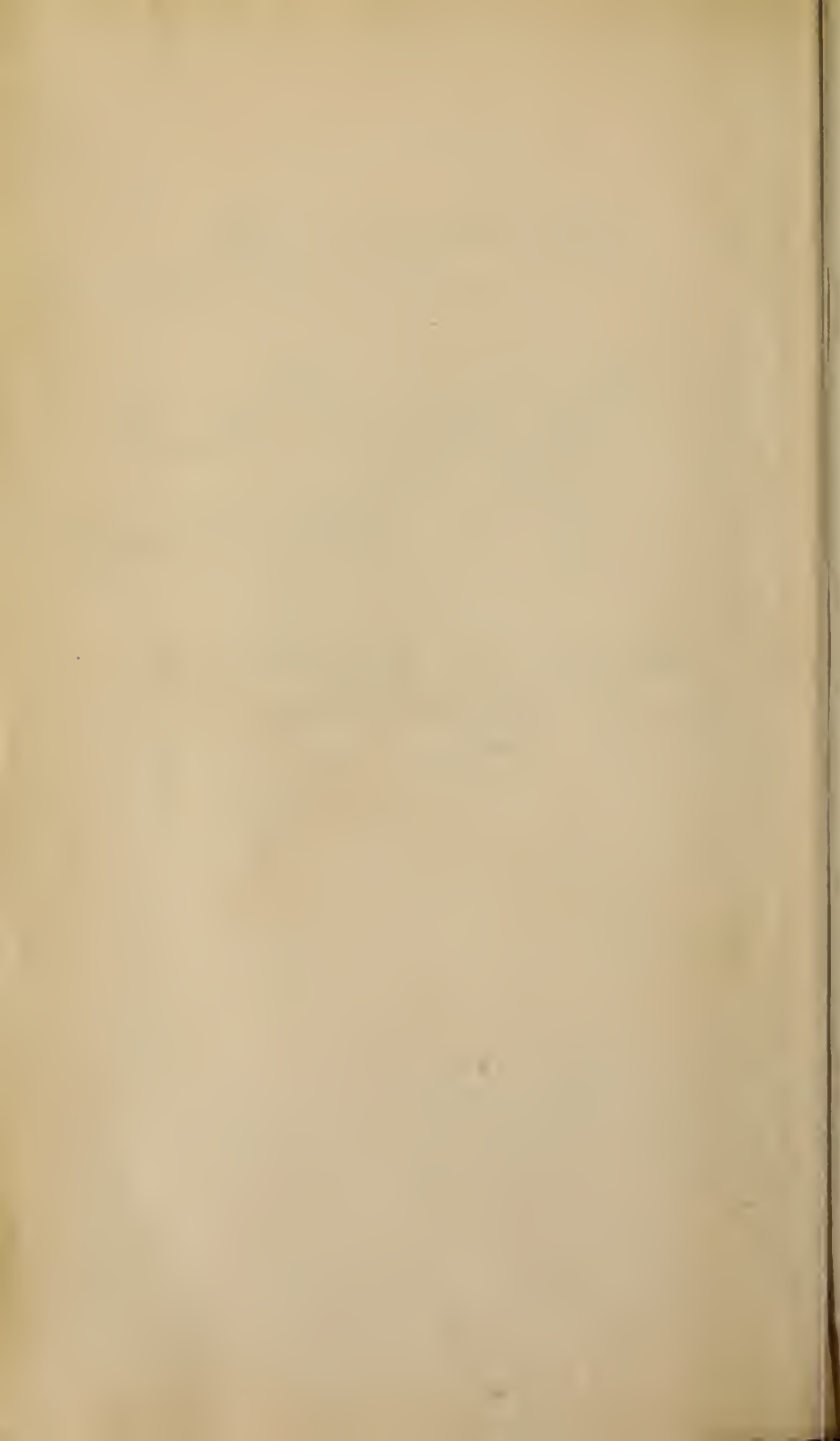


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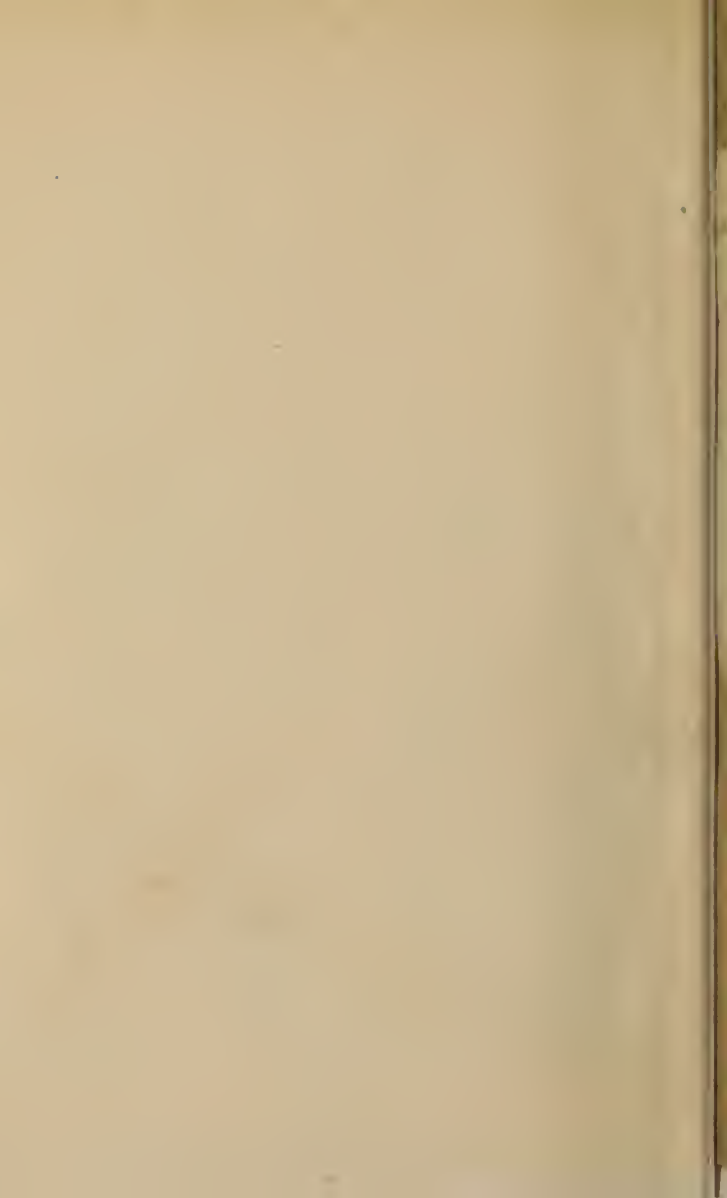
Granford, A. K.
Pandemonium

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Our Public schools
reply to, Rev. Knapphill

Kipp, Mrs. Ingraham -
Characteristics of
the Age May 2 1876







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LIGHTS AND SHADOWS

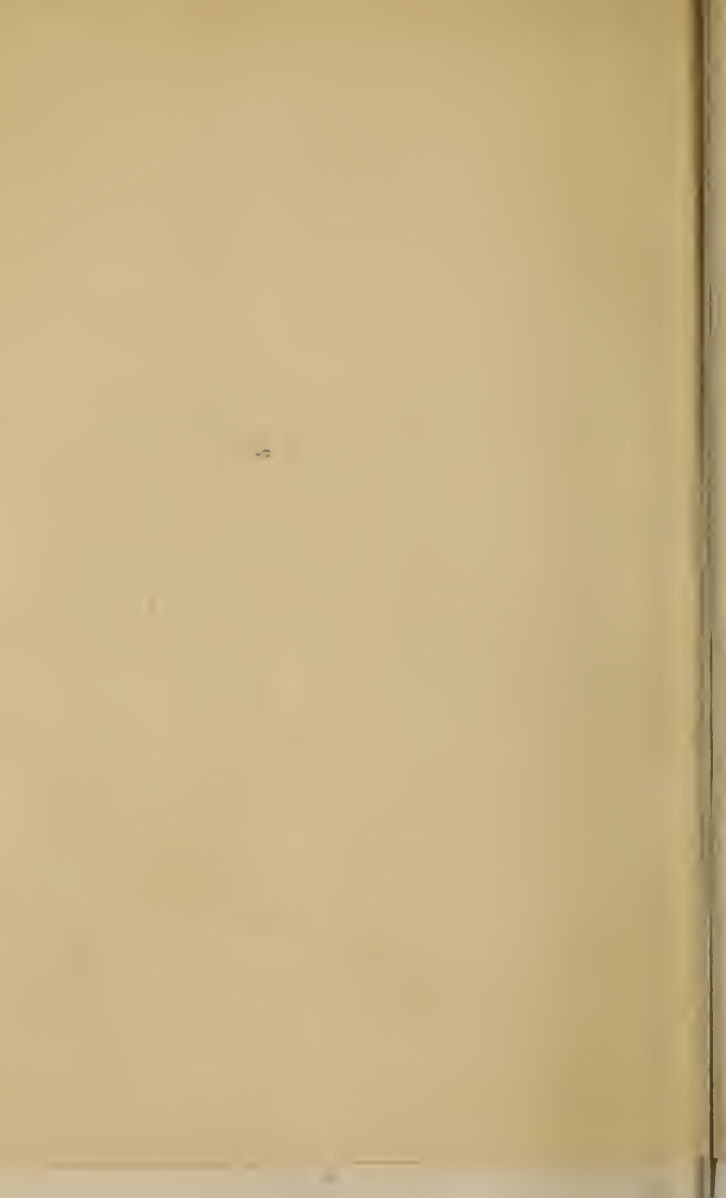
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OF MY

DEAD-BROKE FRIENDS

REMARKS DELIVERED BY WM. M. CUBERY BEFORE
THE CHURCH UNION OF SAN FRANCISCO,
MONDAY EVENING, NOV. 13, 1876

SAN FRANCISCO, CAL.

1876



LIGHTS AND SHADOWS

OF MY

DEAD-BROKE FRIENDS.

APOLOGY.

FOR the first time in many months I appear before the Church Union; and I desire to explain why it was I disappointed you so often in an effort to set before you the lights and shadows of my dead-broke friends.

Those residing in San Francisco of late years are aware that there was a man on one of the principal streets of this city who proclaimed to the world that he endeavored to "paddle his own canoe."* At the time the promise was made to deliver the essay, his canoe was afloat on a smooth sea, but a sudden squall upset the craft, and the owner found himself, after a somewhat checkered life, on his fortieth birthday, and after upward of twenty-six years of earnest labor, cast on the world without one cent, with a

* A true friend has suggested that it is not well to try to "paddle your own canoe," but experience teaches that one is always safer who does.

wife, two little ones, and others dependent on him. He was therefore in no mood to write essays, even on his associates, and he laid aside his notes, never expecting to use them ; but some time since, Mr. S. C. Gray, who was President of the Union a year ago, informed the dead-broke essayist that *he* had also rashly promised to deliver, he knew not what ; and that if I would take his place, he would forgive my past remissness, and hereafter be more circumspect in promising. I realized his embarrassment, so I agreed, if my better-half were willing, to also engage in the leather business by appearing in my friend's shoes. If any present are disappointed at the exchange, I will state for their comfort that they are not half so disappointed as I am, as it is far more pleasant to sit in a comfortable seat and witness a performance than to be trotted out as chief speaker.

INTRODUCTION.

I now propose to read the essay as originally prepared. If it contains aught that offends, forgive ; if anything worth remembering, treasure it ; if it causes one to rejoice, I shall be glad ; if it lightens a single heart of its heavy burden, it will more than repay for the trouble it has given me, and the misery and agony my late experience has cost me ; and if I appear too earnest—pleading for the protection of the innocent, the weak and the unfortunate—I know you will forget and forgive, when you remember that it is the farewell pleadings of a dead-broke man.

AN APPEAL FOR THE CHURCH UNION.

I am aware it would be out of place for me, or any other member, to give in detail the charitable work of the Church Union of San Francisco. To its detriment it has followed the injunction of Scripture: "When thou doest alms, let not thy left hand know what thy right hand doeth." If I were permitted to mention but an iota of the deeds of mercy performed, cavillers would cease to censure, and its empty coffers would overflow; for I know of what I speak when I say there never was an institution on earth that has done more, in proportion to its means, to relieve distress, to bind up the wounds of the broken-hearted, to comfort the widow and the fatherless, than the Church Union; and those who have longest known it, love it best. Though clouds may sometimes hover around it, all feel that the Good Father in heaven will not permit it to be annihilated; but if its numbers do become reduced, He will cause the faithful few that remain to grasp each other's hands with a stronger fraternal grasp until better days dawn, and the world at last be compelled to acknowledge how good and how pleasant it is for brethren to dwell together in unity, especially when associated together for the good of suffering humanity, uninfluenced by selfish motives.

TRICKS OF OUR DEAD-BROKE FRIENDS.

I will now allude to some of the tricks of our dead-broke friends: It would hardly be gallant for me to state all I know about the crafty ways in which the weaker vessels excite sympathy, and how one's sym-

pathy moderates in listening to the oft-told tale of want and misery which only exists in imagination. It does not seem possible that in broad day-light an aged woman, dressed in black, could tell you of her want and suffering, while her children were enjoying the benefits of a private school, and she was the recipient of a handsome monthly rental from stores on one of our principal business streets; and the only clew to the discovery of those facts was, that she took great pains to keep her face concealed by a dark, heavy veil; that another was found with a long wire, striving to obtain letters from the boxes of stores, but perhaps this is easily accounted for—as what lady exists that will not peep into a letter if opportunity offers! That another pallid creature brought tears to a better-half by relating her misfortunes, which were, upon examination, found untrue; for it did not seem reasonable that a lady could live uprightly in this city for years, without acquiring friends enough to aid her, thus precluding the necessity of appealing to strangers; that another was found in a miserable hut, on a stormy Sunday noon, without food or fuel, and she and her three little ones were thus suffering because she loved drink more than she loved her offspring; that many hours of anxious watching have been spent, by some of our faithful lady members, at the bedside of those who either feigned sickness or were made sick by their uncontrollable desire to drink the health of their friends in something stronger than cold water; that often excellent situations are obtained for those pretending to seek for work, and it is impossible to suit them, either in quality, quantity, location, or any thing else that would be classed as a

situation.. We will strive to deal gently with these maids of fortune, as we wish you to reserve your contempt for the professors, and I only regret that language fails to do them justice.

Ah! methinks I see one of those professors now! How mournfully he approaches! That is a graceful tip of the hat he makes, or it is quickly placed under the arm until it is his turn to speak, and it is sure to be his turn soon; for they never wait like those in real need, realizing that the chances are against them, and the sooner they find out their fate the better for them. Now listen to his talk: "For the love of God give me two bits to get a meal, for I have not eaten for forty-eight hours. I am just from the County Hospital, Chicago fire, Nebraska, Virginia, or some other warm or desolate place, as the case may be. [His breath smells very strong of liquor; upon inquiry we learn.] Never drank a drop in my life — am a Good-Templar or Dashaway. Am acquainted with Mr. Allen, the San Francisco Benevolent Association agent, but he will do nothing for me. [Upon inquiry, find he is *very* fond of work, as follows:] Yes, I can work, but I can find nothing to do." [Send him to a place and he never reaches it.] Perchance he is lame, and this is an excuse for his poverty; but you happen to refuse aid, and in most cases the lame walk and the dumb speak with fluency! Don't think you have got rid of him with a single trial; ere long he will wait outside and send a friend up; *he* don't know Mr. Allen; he has drank, but will do so no more; all he wants is a few meal tickets until he gets work. You yield, but grit your teeth as you see the

two cronies going away together. It is not ended yet: In a few months number one appears again, with another story; perhaps some other city is in ashes, or a grievous misfortune has visited a sister State, and he is one of the sufferers. Listen to his story with attention, and then calmly tell him you have gazed on him before, and he will assure you that you are mistaken in the man; and if your memory is poor, he will convince you against your will, and to secure his forgiveness you will aid him this time.

Unless one has lived in San Francisco for years he has little idea how many of these professors are in our midst. As a rule, they get an excellent living; for so many prefer to give money than spend their time in listening to their stories. Of course they are driven to desperate straits, so as to appear in different characters. One of them was seen retiring from a church and taking up his position at the door. He first takes out of his pocket some pieces of money and places them in his hat; he then rolls up his eyes and personates a blind man to perfection; he then recovers his sight, takes a look at the money, stirs it about a little, tips the hat up to a better angle, and impatiently awaits the result. The audience not making their appearance, he appears lame (apparently just to see what he can do), and thus he manoeuvres for half an hour or more, expecting every moment that his patrons will make their appearance. Like some other frauds, he is not so familiar with church services as he appears at first sight. He has mistaken the hymn *before* the sermon for the one that *pre-*

cedes the benediction, and so an unknown friend had the pleasure of watching him, and of discovering that even a beggar earns his bread by the sweat of his brow, and that sweating considerably does not make it certain that the bread will be forthcoming; for in this case a mysterious friend made his appearance just as the congregation was dispersing, and was so solicitous about his health and the state of the weather that he found it impossible to get his hat to the front, and he was obliged to go away without any addition to his possessions, and doubtless wondering why it was *that* stranger took such a deep interest in his health when there were so many other sickly people in the world !

Like other mortals, these professors sometimes carry their jokes too far. One of them excited the sympathy of a minister's wife by stating that at his house was a new-born babe, and that the poor mother was destitute of food and clothing, and in great distress. Hastily making up a bundle suitable for the sad case, the good woman started on her errand of mercy. She had gone but a short distance when the anxious father remarked that she need not trouble herself about going further, as his humble abode was too filthy for a lady to enter. His remonstrance was unheeded, and the couple plodded on together until they came opposite a narrow lane, when the gallant father snatched the bundle from the angel of mercy and suddenly disappeared. Returning home, she told her husband, with tears in her eyes, of the result of her last charity case. But she had her revenge; for a few evenings after, her husband was met by a hun-

gry man who appealed for aid. Like most ministers, he had neither silver nor gold, but, as his custom is, he invited the *poor* man to his home. A nice supper was spread before the stranger, and just as he was doing it justice the lady of the house entered. Their eyes met for an instant, when it appeared as if the guest had a sudden call; dropping his knife and fork, he rushed out of the house as if by magic, and they have never seen him more.

An intimate friend of mine, who has since joined the dead-broke army, got into the furniture business, and became a landlord in his endeavors to help one of these professors, who was a youth of about twenty summers, of fair appearance, and ruddy, country countenance. Working in his establishment, my friend noticed he was very industrious, and on inquiring into his circumstances, found he was blessed with a wife who was an accomplished music-teacher, but they were too *poor* to get suitable apartments in order to have pupils visit the house, but if he could remove to better quarters, he was sure she would be able to earn at least one hundred dollars per month. In course of time an opportunity offered to improve the *poor* young man's condition by enabling him to take the house his employer had occupied. He sold him the furniture at the buyer's figures, and in order that the rent should not be increased, the *duped* "old man" kept the house in his own name. Payments were to be made at certain times, but they were *not* made. The *poor* young man was going to sacrifice his wife's piano and all her relations to raise the money. The piano was never found, but some

of the relations came and lived with him. In the meantime, landlord No. 1 spoke to landlord No. 2, and told him the rent was due. He replied that he was aware of that solemn fact, but that *his* tenant was not so prompt as *he* had been, and that No. 1 must have patience. In the meantime No. 2 did not realize either any rent-money or any furniture-money, but he had heard of notes, and he got the *poor* young man's note for \$250.

It is astonishing how musical some dead-broke men are. Notes flow from them as freely as warbles from a bird's throat; and they are generous too—for they never want them back—they seem to prefer that you should keep them, and if you insist that it is time to take them up, they calmly echo: "Never more! Never more!"

But to return: No. 1 landlord's patience getting exhausted, he pays a visit to No. 2, and informs him that he wants his rent; and No. 2 says that expresses his sentiments exactly, but that his *poor*-young-man tenant has neglected to remember the fact that his rent was due. No. 1 turns red in the face, and tells the *duped* old man that he don't look to the *poor* young man for the rent, but that he alone will be held responsible until he delivers the house, free of all tenants. No. 2 turns redder in the face than No. 1, and says "he is another." After cooling off and inquiring of a legal light, he finds that he has really become a landlord against his will, and he proceeds as quickly as possible to get rid of the honor. The result was, he brought suit to gain possession of the house, and the *poor* young man remained until the law would not let

him stay any longer. The furniture he carried to auction, but thus far he has neglected to remit, or pay one cent on his note.

I do not wish to weary you with illustrations, but the following may interest you : An agent of a benevolent society was one day visited by a young girl, who stated that her father had just died, and that they needed eight dollars to pay for the coffin. The rules of the society required the agent to examine each case, so she proceeded with the girl down to Pacific street. After reaching the house, they climbed up three flights of stairs, and on entering the room she found a poor woman in tears, surrounded by four little ones. In a dark corner of the room was a coffin containing the corpse of the father. After a hasty glance at the remains, the kind agent laid the required amount on the table and proceeded down stairs ; but on discovering that she had lost her handkerchief, she quickly returned to the room, and, to her astonishment, found the corpse sitting up in the coffin, counting the money she had left on the table a few moments before !

REFLECTIONS.

Perhaps some miserly soul, after listening to these incidents, will rub his hands, and joyfully exclaim: "I know these facts are true, and I never have helped anybody, and never will." Well, God help you, then ; for that man, no matter how wealthy he is, who will not help a fellow-man in distress, is poorer than a beggar—unfit for heaven, a pest to earth, and, it would seem, a reproach to hell.

These incidents illustrate the necessity of judgment in almsgiving. Great caution is necessary in order that you do not condemn unjustly, and the following remarks may serve as good rules: Always listen with patience to the applicant's story. If he is a professor, he will rattle it off with fluency, for he knows his lesson by heart. If you are certain he is a fraud, kindly give him a small lecture on the benefits derived from earning his daily bread by the sweat of his brow. If this does not satisfy him, earnestly, heartily, feelingly, give him—what costs but little but is prized by many—your blessing!

Avoid giving money in all cases. Give meal tickets, provisions, clothing—anything but money. Give men *work*. That is all true men ask for. "*Work! work!*" is their cry.

Some prating philosopher may say poverty is beneficial; it develops character, etc. But, Father in heaven, I pray thee give me not poverty—that I may not see loved ones shivering with cold, naked and hungry. Give me not poverty, that I may not tremble with fear every time a fellow-man speaks to me, thinking he is a creditor. Give me not poverty—that I live not in the narrow lanes of a crowded city, and never gaze on the beautiful landscape, or wander in green fields, or ponder on the banks of bubbling brooks, or listen to the whispering of forest trees. Oh give me not poverty—that I may not be a burden to others in my old age, or be led over the hill to the poor-house. Oh give me not poverty—give me not poverty.

Neither ask I for riches. Give me not riches, that I may not be puffed up with pride and behave myself

unseemly, and forget that I am mortal. Give me not riches, that I be not a tyrant, and oppress the poor. Give me not riches, lest I forget thee, the Creator of all wealth, and bow down to Mammon, and while thus worshipping in some dusty, gloomy garret, die—and be buried, unwept and unhonored.

Give me neither poverty nor riches; but give us each day our daily bread, and provide sufficient for our needs, that with grateful, loving hearts we may look to Thee as the Giver of every good, and, as a token of our gratitude, strive to benefit our fellow-men, feed the hungry, clothe the poor, that all may bless us who leave our door.

ADVICE TO DEAD-BROKE FRIENDS.

And now, my dead-broke friends, what advice can I give to you? If you are frauds, the less I say to you the better; because you will only get angry, and the more angry you get, the better I shall like it. You are well aware that State's prison is too good for most of you, and that hanging would scarcely do you justice, so I bid you a long farewell.

But I really do desire to express my sympathy for the real, genuine, truly "blue," disheartened, dead-broke man; he well merits sympathy, and it does not brace up his courage to receive anonymous notes (you know it takes a very *brave* man to write anonymously), informing him that he is a "religious hypocrite—that he better pay his honest debts," etc. As a rule, no one would be better pleased to do this than the man favored with the communication.

Pay no attention to such barks, my friends. Do your duty as you understand it, and if your own conscience and your God approves of your actions, fear not. Never swerve from the path of duty; never lose your grip; never despair. In times of great disappointment the following lines have been of great service to despairing men :

A swallow in the Spring
Came to our granary, and 'neath the eaves
Essayed to make her nest, and there did bring
Wet earth and straw and leaves.

Day after day she toiled
With patient art, but ere her work was crowned,
Some sad mishap the tiny fabric spoiled
And dashed it to the ground.

She found the ruin wrought,
But not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste
And wrought the ruin o'er.

But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked—and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust or plan?
Have faith, and struggle on!

—R. S. S. ARNOLD.

FAREWELL SUGGESTIONS TO THE CHURCH UNION.

Permit me, in withdrawing from active work in the Church Union, to present the following thoughts :

At the first meeting of the Church Union, the President called attention to some of the things that might be accomplished by the organization. He recommended that at least ten per cent. of the funds collected be set apart for a hospital fund. He showed what could be accomplished by the Committees on the Poor and Destitute, Church Extension and Reading-room. These committees have done well, all things considered — particularly the Women's Committees ; but I desire to add another burden upon the ladies. There is, I believe, in this city an organization to aid fallen women. What I want is, that our ladies do all in their power to prevent the downfall of any more girls in our midst.

AN APPEAL FOR THE PROTECTION OF OUR GIRLS.

While writing, my infant daughter is playing at my feet, in childish innocence. Her pleasing smile and winning ways seem to make her each day dearer and dearer to me, and she is so entwined in my heart's affections that I would rather part with my right hand than have her die. Yea, more ! I would lay down my life to save hers and make her happiness secure. Any sorrow that comes upon her seems to cut my heart. Her little songs have many and many a time caused me to forget my poverty. I feel that I am not poor with such a jewel, and no man is really poor who has. If ever an earnest prayer reaches the Almighty, it is that my little one may be

preserved from temptation, kept from evil company, and never wander from the paths of virtue.

But if, perchance, it flashes across my mind that daughters as pleasing, as affectionate, as well-beloved as my own, have been led astray by devils, in the likeness of men, I realize as I never did before the necessity of doing my part to elevate public opinion; and I feel grateful that at least one representative of the press, the editor of the *Golden Era*, is manly enough to pen the following, and though it is sad, it is sadder yet that it is true:

HOW OUR GIRLS ARE DESTROYED.

"We heard a police officer of good standing remark, the other day, that there were more innocent young girls destroyed in San Francisco than in any other city of its size in the world. It would seem that it is no longer safe for a girl, from fourteen to sixteen years, to be allowed to go a moment beyond the strict surveillance of parents or guardians. When they are, there is no knowing what moment they may fall victims to some creature of coarse passions, or the no less dangerous wiles of the polished seducer. Persons of this character, who have no honest calling in the sight of men, daily and nightly lounge about certain street corners. They have regular stands, just like hackmen or expressmen, and are always to be found there, except when, like the hackmen or expressmen, they are off on business. They are well dressed, and, so far as the mere appearance goes, would pass for gentlemen. But, as to their vocation, they are gamblers, swindlers, and thieves; while their favorite pastime is to lay in wait for innocent and giddy young girls, whom, by means of flattery, bribes, wine, or drugs—little they care—they may lure to their ruin. At all times they are ready, in the way of business, to fleece a countryman with their

winning ways and dishonest acts ; or in the way of pleasure, to insinuate themselves into the society of unsuspecting young girls who happen to come in their way, corrupt them, rob them of all that is beautiful in childhood and womanhood, and finally cast them loose, to drift, as they naturally do, into the putrid channel of vice. And what is more, the Chief of Police knows these persons. He knows every one of them, and sees them every day. They congregate on the street corners, some of which are within a stone's cast of the City Hall, and he passes and re-passes them on the street every day, well knowing that they are ready at any moment to exercise their hateful calling. But so long as they let *him* alone—so it seems to us—he wont disturb *them*. What business has he to meddle with them so long as he gets his salary ? This may suit him, and no doubt suits them admirably, but it is rather bad for the fathers and mothers of the young girls whose virtue is menaced at every corner.” — *Golden Era*, October 15, 1876.

Blessings on the man that penned these lines ! He merits the gratitude of all parents, and for one, I heartily thank him.

HOW SEDUCERS ARE TREATED.

And yet, ladies and gentlemen, you know, as well as I do, that while the woman who falls receives her desert by being cast out of decent society, yet the man, who often is the greater sinner of the two, can keep his head erect, enter drawing-rooms, and receive the greetings of the hostess, as if he were a hero. Yea, more ; he will often assume a pious garb, apply for admission to our churches, and be admitted, too, when it is well known how base and hellish his passions are ! God grant that better days may soon

dawn on our fair city—when the press, and the pulpit, and the people, with one united effort, will proclaim their abhorrence of the sin of adultery and kindred crimes, and on all occasions and at all times, in season and out of season, be ready to point with a strong, steady hand, and to proclaim with a loud, unfaltering voice to those who are guilty—"Thou art the man."

HOW SEDUCERS SHOULD BE TREATED.

I think it is the candid opinion of most persons that shooting is too good for the seducer, and that the sooner he disappears under ground the better; and yet I have heard the impressive and beautiful services of our own church said over the remains of one who had destroyed the happiness of a faithful husband.* The leading preacher of our age never better expressed the sentiments of thoroughly honest men than when he invoked the following on one of that class:

"Oh Prince of torment! if thou hast transforming power, give some relief to this once innocent child whom another has corrupted! Let thy deepest damnation seize him who brought her hither! let his coronation be upon the very mount of torment, and the rain of fiery hail be his salutation! He shall be crowned with thorns poisoned and anguish-bearing, and every woe beat upon him, and every wave of

*The rector took charge on the occasion alluded to; the church was crowded to excess; there was fine music, and plenty of it. The next day a poor woman was buried from the same church; the assistant minister officiated. There was no music whatever; the husband and two members of the Church Union acted as pall-bearers, and four weeping orphans composed the audience; and their mother would have filled a pauper's grave had it not been that the Church Union freely provided her a last resting-place in its lot in Masonic Cemetery.

hell roll over the first risings of baffled hope. Thy guilty thoughts and guilty deeds shall flit after thee with bows which never break, and quivers forever emptying but never exhausted! If Satan hath one dart more poisoned than another; if God hath one bolt more transfixing and blasting than another; if there be one hideous spirit more unrelenting than others; they shall be *thine*, most execrable wretch! who led her to *forsake the guide of her youth, and to abandon the covenant of her God.*"

CONCLUSION.

I have so many themes, I know not where to stop. I intended to suggest that we lay apart a portion of our income to beautify the grounds of St. Luke's Hospital; and that we all agree to march out there on Christmas morning, with a choice tree or shrub, to show the doctor* we wished him a "Merry Christmas." I was going to give our young men a lecture on well doing. Ask our ladies not to offer them wine, or praise their generosity when they drive fast horses, and then throw up their hands in holy horror when they discover they are defaulters. All I can do is to wish all the members prosperity, and in the same language used on a former occasion, I desire to congratulate you on the happy prospects of the Church Union. Organized for a worthy object—the benefit of our fellow-men—it cannot fail to succeed if we do our duty. There is reason to expect great results from this Society if we are really united; and al-

* Dr. T. W. Brotherton is the faithful and efficient superintendent of St. Luke's Hospital; and to his self-sacrificing labors, aided by the early efforts of that noble Christian soldier, General N. J. T. Dana, and a Board of Trustees, who have shown their faith by their works, the Pacific Coast is indebted for this noblest of all charities.

though we may not receive the world's applause, and may have to struggle against many difficulties, still the thought that we are not laboring for our own glory, but for the good of others, will give us encouragement. And at the end, when all distinctions and struggles and sufferings shall have ceased, and the redeemed shall have joined that more perfect and enduring Union above, you may receive consolation by finding some there who were saved through your instrumentality, and this will be abundant reward for what was endured in their behalf.

At the conclusion of these remarks, the speaker made an appeal for a contribution, as follows: \$100 for St. Luke's Hospital Chapel; \$100 for a life member's certificate for the Rector of Trinity (as a slight acknowledgment for the kindness of that church in giving the free use of the Sunday-school room to the Church Union for monthly meetings), and \$50 borrowed from Oakland Sunday-school scholars, by a member of the Church Union, to aid a case of distress in San Francisco. Although there were not over fifty persons present, \$75 were promptly subscribed, and Mr. S. C. Gray was appointed a committee to raise the balance, which he will, doubtless, do by the next meeting of the Union.

It will do no harm here to state that \$5,000 would build a very good chapel for St. Luke's Hospital; that \$1,500 is needed by the Church Union to build a wall and beautify its plot in Masonic Cemetery; and any surplus could be used in paying dead-broke men \$2

per day to work on the grounds of St. Luke's Hospital, thus causing them to blossom as the rose, and at the same time enabling many a poor stranger in our midst to earn an honest living.

As the holidays are approaching, it may be some generous soul, grateful that he has been blessed with this world's goods, will see his way clear to make a Christmas or New Year's gift by aiding some one or all of these worthy objects; if such prove to be the case, half the agony your dead-broke friend has endured will be forgotten in the thought that his sufferings may have indirectly shielded some other fellow-man from the corroding rust of want and the agony of despair, and from a grateful heart he will exclaim:

God is great, His name is mighty, He is Victor in the strife;
For He bringeth good from evil and from death commandeth life.

Any contributions for the objects specified in the preceding remarks can be sent to the following gentlemen: GEN'L R. W. KIRKHAM, Treasurer St. Luke's Hospital, 109 California street; HENRY H. NAGLE, Treasurer Church Union of San Francisco, 416 California St.; S. C. GRAY, 418 Battery St.

JOURNAL

OF THE PROCEEDINGS OF AN ADJOURNED MEETING OF THE

Second Triennial Convention

OF THE

PROTESTANT EPISCOPAL CHURCH

IN

CALIFORNIA.

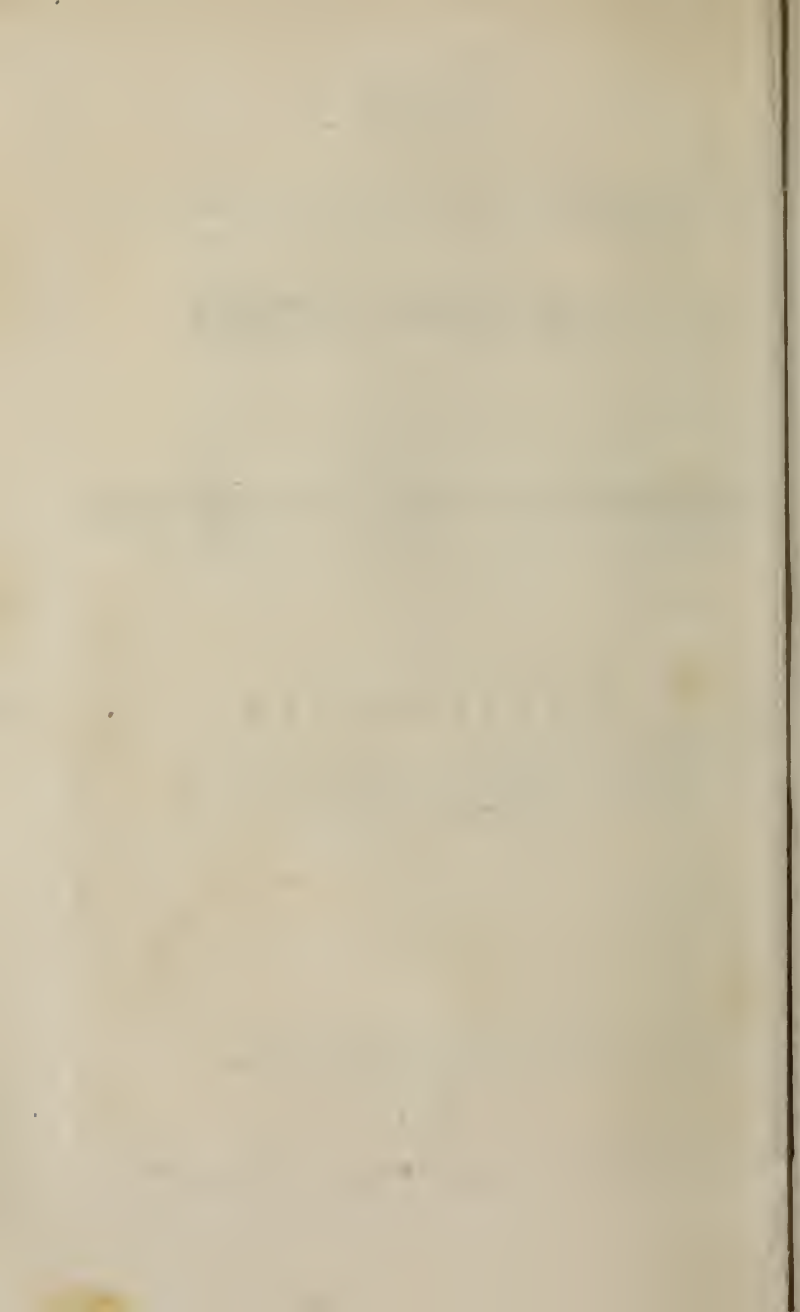
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1854.



JOURNAL
OF THE
PROCEEDINGS OF AN ADJOURNED MEETING
OF THE
SECOND TRIENNIAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH IN CALIFORNIA.
MAY, 1854.

SAN FRANCISCO, WEDNESDAY, MAY 3, 1854.

This being the day fixed by the Second Triennial Convention of the Protestant Episcopal Church, in the Diocese of California, for an adjourned meeting, a number of the Clergy and Laity assembled for Divine Service at 11 o'clock, A. M., in Trinity Church, in the City of San Francisco, the place appointed by the Convention for the meeting.

Morning Prayer was read by the Rev. CHRISTOPHER B. WYATT, Rector of Trinity Church, San Francisco. The Ante-Communion Service was read by the Right Rev. WM. INGRAHAM KIP, D. D., Missionary Bishop of California, and Rector of Grace Church, San Francisco. The Gospel was read and the Sermon preached by the Rev. Mr. WYATT. The Holy Communion was administered by the Right Rev. the Bishop, assisted by the Rector.

The convention was called to order by the Bishop at 10 minutes after 1 o'clock, and the roll was called by the Assistant Secretary.

The following members were present:—Rt. Rev. WM. I. KIP,

REV. O. CLARK, REV. C. B. WYATT, DR. C. S. TRIPLER, MESSRS.
DAVID S. TURNER. J. D. HAWKS and W. H. GLOVER.

LIST OF CLERGY IN THIS DIOCESE.

Right Rev. W. INGRAHAM KIP, D. D., Missionary Bishop of California and Rector of Grace Church, San Francisco.

Rev. JOHN L. VERMEHR, L. L. D., Assistant Minister of Grace Church, San Francisco, and Rector of St. Mary's Hall, Sonoma.

Rev. ORANGE CLARK, D. D., Late Chaplain of the U. S. Marine Hospital. San Francisco. Officiating in San Francisco.

Rev. CHRISTOPHER B. WYATT, Rector of Trinity Church, San Francisco.

Rev. JOHN REYNOLDS, Chaplain U. S. Army, and performing Missionary duty at San Diego.

Rev. JOHN MORGAN, Missionary in San Francisco and adjacent.

Rev. J. D. MOORE.

An Address upon the state of the Diocese was read by the Bishop:

ADDRESS

OF THE BISHOP OF THE DIOCESE OF CALIFORNIA,
FOR 1854.

My Brethren of the Clergy and Laity:

I am happy to meet you at this time. The first gathering of Clergy and Laity since my arrival in this land—the first time the Parishes, few as they are, have been present by their representatives—it is a fit opportunity to take counsel together with regard to the pressing wants we feel in our labors for the advancement of the Church, in humble dependence upon Him “who, by His Holy Spirit, did preside in the councils of the blessed Apostles, and has promised through His Son, Jesus Christ, to be with His Church to the end of the world.”

But three months have elapsed since my arrival on these shores.

My departure from my old home and field of labor so soon followed my appointment, that no time was allowed for any response from this Diocese. I had never held communication with any here, either Clergy or Laity, and felt, therefore, as we approached this harbor, as if I was coming to a land of strangers. But I need scarcely say to you, my brethren, how entirely this feeling was removed from the first moment of my landing. Before, indeed, my foot touched this soil, or I had left the deck of our vessel, the warm greeting of the Committee appointed to receive me, removed at once the desolate feeling with which one lands in a distant and strange country. And when, a few hours afterwards, I found myself in Trinity Church, joining in the familiar words of our service, I could not but feel that everywhere over the wide earth, the Church is one—the same in her spirit and her holy ordinances—and wherever, therefore, I could stand, as I did that day, by the side of her altar and surrounded by her members, there would be a home. And from that hour, in whatever part of the Diocese I have been, whether among the crowds which are gathering in this city about us, or in the scattered mountain towns of the Sierra Nevada, everywhere I have met with the same warm-hearted welcome, and I have learned so well the generous spirit of the Church of this land, as to rejoice that, in the Providence of God, such are to be my fellow-laborers.

I will now proceed to lay before you a brief statement of the services I have performed during the short time I have been in the Diocese. On Friday, January 20th, after the disaster which befel the steamer Golden Gate, I landed at San Diego, at the southern extremity of the State. Being invited next day to officiate on Sunday in the Court Room of the town, I was happy to avail myself of the opportunity, and thus performed my first service in this Diocese. The Rev. JOHN REYNOLDS, Chaplain in the U. S. Army, whose post is at the Mission of San Diego, six miles distant, is accustomed to come to the town of San Diego in the

afternoon, and hold service at the same place. The American population at present is small, though some of them show considerable interest in having the Church regularly established among them. As the place increases, this will be more practicable ; but to render it effectual, a settled Missionary will be necessary, who can officiate on Sunday mornings, at which time the duties of Mr. REYNOLDS at the post prevent his being present.

On the 24th, I read the Burial Service over one of our fellow passengers from the Golden Gate.

Sunday, 29th, I landed in San Francisco, and at the request of the Rector, took part in the morning service in Trinity Church and preached the sermon, preaching again in the evening.

On Monday, the 30th, I was waited on by the Standing Committee of the Diocese, to present resolutions of welcome which they had previously adopted.

Sunday, Feb. 5th, I preached in Grace Church and administered the Holy Communion, assisted by the Rev. Dr. Clark.

Sunday, Feb. 12th, I spent at Sacramento, performing service and preaching morning and evening in the Methodist House of Worship which had been kindly offered us for that purpose. I also baptized two infants. It needs but a man of ability and the proper spirit, to collect in Sacramento, one of the largest congregations in this State. The Vestry, shortly after my visit, tendered a call to a clergyman at the East, and it is hoped therefore they will not be long without a Rector.

Friday, the 15th, I went by appointment to Stockton. Saturday was spent, in company with one of the Vestry, in visiting those who were known to have any ties to the Church, and seeking to revive their old interest and associations. Sunday, 17th, we had service morning and afternoon in the Court House for a congregation which, by their numbers and manner of making the responses, certainly gave promise of interest in the Church. Monday, 20th, I visited a sick member of the Church, and others

who claimed to belong to its fold. A few days afterwards the Vestry assembled and passed resolutions requesting me to procure them a Rector from the East, and pledging to him a liberal support.

Feb. 25th, I accepted a call to the Rectorship of Grace Church in this city. The Rev. Dr. VerMehrl, by whose exertions the Church was originally built, had removed, after five years labor to Sonoma, for the purpose of establishing a Young Ladies' School by the name of St. Mary's Hall. He still retains his connexion with the Church as its Assistant Minister. Since that time, (with the exception of a single Sunday,) I have officiated regularly in that Parish, and discharged the usual pastoral duties. I have baptized eleven infants, married six couples, and read the Burial service over four of the departed.

On the evening of April 9th, being the Sunday before Easter, the rite of confirmation was administered in Trinity Church in this city, being the first Episcopal service ever performed on the shores of the Pacific. Eighteen individuals came forward to receive that rite. It was an interesting circumstance connected with that service, that one of the candidates was a native of China—one of that mysterious people with whom our intercourse is monthly increasing, and whose crowded millions are yet bowing to the gods of heathenism. We were favored too on that occasion with the presence of the Right Rev. Bishop Scott, of Oregon, who took part in the evening service.

Easter Monday, I left this city for Marysville, where an appointment had been made for the following evening. Our service was held in the Methodist House of Worship which had been courteously tendered to us by its minister, and was much better attended than could have been anticipated on the evening of a week day. The Churchmen of this place seem confident of their ability to sustain a Clergyman, could one be procured for them, and I trust before long the Parish of Christ Church, organized some years ago, will be revived under happier auspices.

The next day I proceeded to Grass Valley, from whence, after arranging services for Sunday, I crossed the mountain on Friday morning to Nevada, to hold service on that evening. Here also the Congregational House of Worship was given us, and notwithstanding a storm had prevailed for two days, so as to render the unpaved streets almost impassable, and the notice of our service was very short, the attendance was highly respectable. Nevada contains nearly 10,000 inhabitants, many of whom earnestly desire the services of the Church and are prepared to give a Clergyman a hearty welcome. The following day, (Saturday, 22d,) I returned to Grass Valley and officiated on Sunday; in the morning in the Masonic Hall, and in the afternoon in the Presbyterian House of Worship. Let a Clergyman take these two places—Nevada and Grass Valley—as his field of Missionary effort, and I believe he would soon be able to confine his labors to one, when a colleague could be procured for the other.

Such is the brief record of my labors since I have come among you. I have been able only to visit the principal points in the Diocese, to learn their wants, so that I may give the necessary information to laborers who are willing to enter on this wide-spread field. Far less has been done in this way than I could have wished, and I regret that the greater part of my time cannot be spent in the waste places of the Diocese, carrying the services of the Church where they have never before been heard, and “*seeking* for Christ’s sheep that are dispersed abroad.”

In concluding this address, my brethren of the clergy and laity, I would ask to call your attention to one point connected with the organization of the Church in this Diocese. You are aware that the application for admission to the General Convention at the late meeting of that body was not favorably received, nor were the delegates from this Diocese admitted to seats, on the ground that there was no provision in your constitution, nor in the resolutions requesting admission for your delegates, which subscribed to the constitution and government of the Protestant Episcopal Church

in the United States. The omission of this clause was, of course, inadvertent, and it seems to me, that the very application to be admitted into union was *ipso facto* declaring your assent to the constitution of the Church General. So, however, it was not regarded by the House of Clerical and Lay Deputies, and your admission, therefore, into union with the Church at the East was necessarily postponed until the meeting of the next General Convention.

There is nothing, that I can discover, in the constitution of the Church here which impeaches the validity of its past action or its present organization as a Diocese. To prevent, however, any further misconception and to remove any obstacles which may thus exist in the way of our entire union with our brethren at the East, would it not be well for you to remedy this omission in your constitution? I would, therefore, submit this question as a subject for your consideration. In that mighty conflict which the Church finds each year gathering more closely about it, the sources of its strength are the ties which link together those who are fighting under the same banner, and whose cry amid the strife is, "Who is on the Lord's side?" While, therefore, we are seeking to brighten once more the chain of brotherhood which unites us to our Mother Church beyond the seas, doubly pleasant is it to strengthen every tie which binds us to the altars in our own land, where once we worshipped and where our earliest vows were uttered.

And now, my brethren, what greater incentive to awaken our zeal do we need than the thought of the certain future of the land about us, over which the tide of population is so rapidly rolling! A nobler field exists not in the world. We only need reapers to go forth into this harvest and they will gather in a rich reward for all their labors. Yet where can we obtain the men? How comes it that we find every little village already occupied by other teachers, while in this whole State there is but one settled parish

minister of our Church? How happens it that the "greed for gold" can drive thousands of young men from their homes to this distant land, while few can be induced to come to gather souls into their Lord's kingdom? In every part of this State, where the population has begun to settle, there is an abundant willingness to receive the services of the Church. There is, indeed, often an earnest desire expressed that it may be established among them. Yet all this while the ties which once bound them to it in their old homes are weakening, and another generation is growing up which knows it not. And thus months go by, and the golden period for reaping this harvest passes away, and one day we shall find that we have lost what centuries of repentance cannot regain. While, therefore, we wait and watch for the coming of those from the East who are to aid us in this mighty work, let us ourselves, in humble dependence on God's grace, earnestly labor to advance the interests of that cause to which we have so solemnly vowed our allegiance, and in behalf of which the Son of God was willing even to die.

On motion of DAVID S. TURNER, Esq., it was—

RESOLVED, That a committee of three be appointed by the Chair upon the portion of the Bishop's address relating to the organization of this Diocese.

REV. O. CLARK, REV. C. B. WYATT, and DAVID S. TURNER, Esq., were appointed to the committee.

On motion of Rev. Dr. CLARK, it was—

RESOLVED, That the PRESIDENT be added to the committee.

On motion of Rev. Dr. CLARK, it was—

RESOLVED, That the committee report at the next adjourned meeting of the Convention.

On motion of Rev. Dr. CLARK, it was—

RESOLVED, That when the Convention adjourns, it adjourn to meet to-morrow evening, at half after seven o'clock.

There being no further business before the Convention, on motion it then adjourned.

THURSDAY, May 4, 1854.

The Convention met pursuant to adjournment.

The minutes of yesterday's session were read and accepted.

The Rev. Mr. WYATT read the report of the committee upon the Bishop's address :

REPORT

OF THE COMMITTEE UPON THE PORTION OF THE BISHOP'S ADDRESS
RELATING TO THE ORGANIZATION OF THE CHURCH
IN THIS DIOCESE.

Your committee, after due consideration of the subject referred to them, beg leave respectfully to report, that they have supplied the clause which was wanting as a declaration of allegiance to the General Convention, and made such further amendments in the original Constitution of this Diocese as seemed requisite, and, therefore, report the Constitution in an amended form for your action.

W. INGRAHAM KIP,
CHR. B. WYATT,
DAVID S. TURNER,
ORANGE CLARK.

CONSTITUTION.

ARTICLE I.

The church in this Diocese shall be known as the Protestant Episcopal Church in the Diocese of California, in adherence to the Constitution and authority of the Protestant Episcopal Church in the United States, as required in the Fifth Article of said Constitution.

ARTICLE II.

The Church in this Diocese shall assemble in Convention on the first Wednesday in May of every year, at the place selected by the previous Convention, or if they fail to appoint, or if any contingency shall arise requiring a change, at such place as the Ecclesiastical authority may designate.

ARTICLE III.

Special Conventions may be called together at any time by the highest Ecclesiastical authority.

ARTICLE IV.

The Convention shall be composed of all Clergymen canonically connected with the Diocese, viz. Rectors and Assistant Ministers of Parishes, Missionaries with defined stations; Chaplains in the Army and Navy; Clergymen actually engaged in Institutions for education recognized by the Diocese, and other Clergymen of good standing who may be admitted by special act of the Convention; and of Lay delegates not more than three from each parish in union with the Convention, to be chosen by the Vestry.

ARTICLE V.

Every Convention shall be opened with the Morning Prayer and the administration of the Holy Communion, the officiating Clergy to be selected by the Bishop, and a sermon shall be preached at this opening service by the Clergyman, or his substitute, elected for this purpose at the previous Convention.

ARTICLE VI.

The Bishop shall preside in the Convention, but in case of his absence, or of a vacancy in the Episcopate, the Convention shall elect a President from among the Clergy.

ARTICLE VII.

A Secretary shall be chosen, on the assembling of the Convention, who shall remain in office until the meeting of the next annual Convention, or until another Secretary be duly elected in his stead; his duty shall be to take minutes of the proceedings; to preserve the journals and records: to attest the acts of the body. to give due notice to each Clergyman and Vestry of the time and place appointed for the meeting of the next Convention, and faithfully to deliver to the hands of his successor all books and papers which may be in his possession relative to the concerns of the Convention.

ARTICLE VIII.

The Clergy and Laity shall deliberate in one body and shall vote together, but when it shall be required by any three members, the Clergy shall vote by individuals and the Laity by parishes.

ARTICLE IX.

This Constitution shall not be altered, except on a proposition introduced in writing and approved by a majority of each order in the Convention to which it is submitted, and in like manner by a majority of the next annual Convention.

Rev. Mr. WYATT then asked that the business before the Convention be suspended while he moved that S. R. THROCKMORTON, Esq., who was lately elected a Delegate by the Vestry of Trinity Church, San Francisco, under the impression that this was a new Convention, be admitted to a seat, in place of P. H. PERRY, Esq., a delegate from the same parish, who is absent at the East.

The motion being put was adopted.

On motion of Dr. TRIPLER, it was —

NOTE.—The amendments to the Constitution adopted by a majority of the Convention of 1853, are subject to the action of the next following Convention.

RESOLVED, To re-consider the amendments to the Constitution proposed and adopted at the first session of the Convention.

On motion of Dr. TRIPLER, it was —

RESOLVED, That the said amendments be rescinded.

The vote was then taken, by orders, on the question of the adoption of the report of the Committee, and was carried unanimously in the affirmative, the following Clergymen and Parishes voting :

Rev. O. CLARK.

Grace Church, San Francisco.

Rev. C. B. WYATT.

Trinity Church, San Francisco.

St. John's Church, Stockton.

Rev. Mr. WYATT gave notice of certain changes in the canons, which were referred to the Committee on Canons.

Rev. Mr. WYATT then offered the following Preamble and Resolutions, during the reading of which the Bishop called the Rev. Dr. Clark to the Chair :

WHEREAS, this Convention, at its session in May, 1853, adopted measures to obtain an Episcopal Visitation of the Diocese of California, by some one of the Bishops of Dioceses in union with the General Convention, under the supposition that California, being an organized Diocese, was precluded from the privilege of having a Missionary Bishop placed in charge over her. And, whereas, the General Convention, at its session in October, 1853, judged it to be canonical and expedient to send a Missionary Bishop to this Diocese. Therefore,

RESOLVED, That this Convention desires to express its devout thankfulness to the overruling Providence of Almighty God, and its very cordial satisfaction, that this Diocese has thus so soon been permitted to enjoy the benefit and consolation of a Bishop's care.

RESOLVED, That this Convention eagerly embraces this first opportunity to express its hearty approval of the action of the Standing Committee as the representative of the Diocese, in

promptly receiving the Right Rev. WM. INGRAHAM KIP, D. D., Missionary Bishop to the Diocese of California, with a reverent and affectionate welcome, to be the Shepherd of the sheep in this portion of Christ's fold, and our beloved Father in God.

On motion, the preamble and resolutions were unanimously adopted.

On motion, the Convention then adjourned till 3 o'clock P. M. to-morrow.

FRIDAY, May 5, 1854.

The Convention met pursuant to adjournment.

The roll was called by the Assistant Secretary, and the following members were present: Rev. O. CLARK, Rev. C. B. WYATT, Dr. TRIPLER, Messrs TURNER, HAWKS and GLOVER.

The minutes of the last meeting were read and adopted.

Rev. Mr. WYATT, from the Committee on Canons, reported the following amendments :

CANON V.

Of the Admission of a Parish.

SECTION 1. For "organization," in the third line, substitute the word—Incorporation.

CANON X.

Of Parochial Reports.

SECTION 1. For "thirty days," in the first line, substitute—ten days.

The foregoing amendments were unanimously adopted, each order voting separately.

CANON XVII.

For the Canon as it now stands substitute the following :

Of the Presentment and Trial of Presbyters and Deacons.

Accusations against a Presbyter or Deacon must in the first instance be preferred to the Bishop. He, according to his discre-

tion, may dismiss them, or refer them to the Standing Committee to decide whether they are of character grave enough to be the ground of presentment. If so, the accusers shall be permitted to make a formal presentment of the accused with full specifications, which shall be endorsed by the Standing Committee, and then the Standing Committee and the Bishop presiding, shall constitute the Court for the final adjudication of the matter. The decisions and sentences of the Court shall be pronounced by the Bishop.

After debate, on motion of Dr. TRIPLER, this amendment was recommitted to the Committee on Canons to report at the next session of the Convention.

On motion of Rev. Dr. CLARK it was—

Resolved, That when the Convention adjourns it adjourn to meet the first Wednesday in May 1855, in Grace Church, San Francisco.

On motion, the Rev. O. CLARK, D. D., was appointed to preach the sermon at the opening of the next session of the Convention.

On motion of Dr. TRIPLER it was—

Resolved, That 500 copies of the Journal be printed, and that the collections taken up in Trinity Church and Grace Church, San Francisco, on Whitsunday, be applied to defray the expense of the printing and the purchase of a seal for the Standing Committee.

On motion it was—

Resolved, That the Convention adjourn after Evening Prayers.

After Evening Prayers, during which the *Gloria in Excelsis* was read, the Convention adjourned.

W. INGRAHAM KIP,

President of the Convention.

Attest: J. D. HAWKS, *Secretary.*

E. D. TOWNSEND, *Assistant Secretary.*

THANKSGIVING DAY:

— A —

SERMON

PREACHED IN

Trinity Church, San Francisco,

BY

REV. S. C. THRALL,

Thursday, Nov. 26th, 1857.

PRINTED BY REQUEST.

SAN FRANCISCO:

WHITTON, TOWNE & CO., PRINTERS, 151 CLAY ST.

1857.

SERMON.

O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God: Who covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains, and herb for the use of men; Who giveth fodder unto the cattle, and feedeth the young ravens that call upon Him.—*Psalms* cxlvii: 7, 8, 9.

The festival we this day celebrate, is essentially Puritanical in its origin. It was adopted from Puritanism by the Church, out of regard for the authority of the State, rather than from affection for its origin, or from any need felt for it by the Church. Probably, left to herself, and wholly free from outside influences, the Church would never have appointed such a day for such a purpose; not feeling any necessity for it, though, once appointed, it harmonized well with her principles. The day, as originally intended, is simply a recognition of God's Providence, as manifested in the fact of harvest following seed time; the recognition of God as the author and source of those blessings which come from earth. It is the acknowledgment of our dependence on God for food and raiment; and that without His aid, however we might labor, all would be in vain.

Now this is a great truth, of which it is fitting we should be reminded, of which many in the world are apt to be forgetful. It is a fact of which our blessed Savior reminded us, when he taught us to pray: "Give us this day our daily bread." It is a fact of which the Church takes care to remind us in every one of her services, by making that prayer part of every service. There is never a baptism of an infant,

whether public or private : there is never a confirmation, or communion, or marriage, or burial, or service of any kind, after her method, without the Lord's Prayer, and so, without, by the petition, "Give us this day our daily bread," teaching that lesson of dependence on God for the things of earth, which this day is set especially to teach. And in the *daily* morning and evening service, recognizing God as the "Father of all mercies," "we bless" Him "for creation, preservation, and all the blessings of this life," and pray Him "to give us that due sense of all his mercies, that our hearts may be unfeignedly thankful." Making *every* day thus thanksgiving, by appointment in her services, keeping thus in mind of all her members, the truth and doctrine which this day is now especially set to teach, she felt less need of the appointment of such a day. At the same time, when appointed by the State, it harmonized well with the method of the Church, so long as kept in due subordination to other and more important festivals, and not permitted to usurp their place.

For in its origin, and indeed in its observance, it is to be remembered that Thanksgiving Day is *not* a Christian festival ; that is, its appointment presents no subject for consideration distinctively Christian. The object of the festival is an acknowledgment of God's Providence in fitting the earth to furnish the means of life to man. It is God working in nature for man's temporal good ; not working supernaturally for his eternal welfare. It is His work for the body to preserve its life, not His work for the soul to secure spiritual life, which is presented in the appointment of the day. What I mean, then, in saying that the day is not a Christian festival is, that so far as the object of the appointment of the day goes, it is a day, in the celebration of which, all religions of the earth might join. Atheists alone are excluded, by principle, from its celebration. It is a day in which the Deist, the Unitarian, those known as orthodox Christians, that is, those who yield assent to the old Catholic Creeds of Christendom, may meet every form of idolatry in the world, which acknowledges an intelligent Creator, in celebrating. It might have been celebrated in Athens, before Saint Paul preached there, with the same fitness, with the same meaning as here to-day. In truth, the religions of the world, the old idolatries, and later paganism, have always had religious festivals presenting its idea. And the only thing which would stand in the way of a Mahomedan or Pagan engaging in our worship this day, is nothing which belongs dis-

tinectively to the idea of the day, but the Christianity which pervades all our worship. Whatever the religious object of the day, we observe it with Christian worship. But this is because our worship is always Christian. There is nothing, however, in the purpose of the day's appointment which would hinder the Chinese of our city from joining in its observance according to their own methods of worship. It has to them the same meaning as to us, because they are partakers with us in all to which the day calls attention, those blessings which come to us through the will of God, working in nature, the "making grass to grow upon the mountains, and herb for the use of men." It commemorates only those blessings which we have in common not only with all men, but with the beasts of the field, and the fowls of the air.

As it commemorates thus the least of all our blessings, it manifestly should occupy the lowest place of all our festivals. At the same time, since these are gifts and blessings of God, for which we should be devoutly thankful; since the day calls attention to these facts, and reminds us of the duty of thanksgiving for them, the natural fitness of the day, joins with the respect which we owe to the civil authority, in binding us to the duty of observing it with honorable religious service, and fitting festivity.

I remarked at the outset that the day was in its origin, Puritanical, that it was not of the Church, and that probably the Church, not feeling the need of the day, would never have appointed it, if left to herself. The reason of this is, that the Church puts us in mind of this day's teaching daily. But it is not only Puritanical in its origin, but it is noteworthy that it is the only religious festival of Puritanism. It is the only religious festival, for that matter, among most Christian bodies outside the Church. Beginning in Puritanism, it has taken strong hold of all Christian bodies outside the Church.

The history and influence of the festival is highly interesting and instructive. It bears strong testimony in favor of the Church's system of festival and fast. Its very appointment was an inconsistency in Puritanism, and a witness of the use and value of festival and fast as they exist in the Church. The appointment of Thanksgiving Day, and its establishment as an annual festival, was an unconscious concession of the whole argument against the festivals and fasts of the Church; since there is no argument for the former, which does not tell with still greater force in favor of the latter.

Puritanism began under the influence of High Calvinism. I cannot now stop to show the rationale of the influence, with peculiar professions of spirituality. It ignored the body and the senses. It abhorred, as of the world, material aids to devotion, as leaning on a broken staff. It was the extreme wing of the body, which reaction against the sensuality of mediæval worship, which was so much an appeal to the senses, had called into being. All reactions tend to extremes, and the momentum of a reactionary force always separates some from the great mass of which it is composed.

The spirituality of Puritanism was shown in abhorrence of all which the mediæval church had used to influence the senses. Shocked at the sensualism and corruptions of mediæval christianity, Puritanism could see nothing good in a system under which such corruption had grown up. It was part of its spirituality to avoid all which was calculated to act on the senses in worship, as an instrument of Satan, by which to subject spirit to sense. For this reason a form of prayer was rejected as formalism. For the same reason they avoided kneeling in worship, and to go as far as possible away from it, they stood. They hated clerical garments in worship, with an intensity, amusing now, though entirely consistent with their theory and methods. They destroyed organs and mutilated ornaments in churches, when they had the power. When they built houses of worship, they avoided pointed architecture, because its symbolism was to point to heaven, and they would have no such mere sensible reminder of heaven. They broke up stone fonts which reminded of Christ the Rock whence spiritual waters flow. They would not tolerate Christmas greens and Easter flowers. They would have no festivals or fasts, regularly coming year by year to remind them of the birth of Christ; his manifestation to the Gentiles; his death, resurrection, ascension, the gift of the Holy Ghost, and of the being of the Triune God; not because they would have men forget any of the great truths which these forms and days taught, but because they trusted to train men to such spirituality, such high christian life, that they should *never* forget them, that they should need no reminders. In all this Puritanism was consistent with its nature.

In the nobility of the aim to make men angels here on earth, one could pardon the mistake they made, but for its fearful consequences in the multiplicity of scisms in the present day; the fearful tendency to infidelity growing out of these scisms; a tendency

seen in not a few of the divided bodies, and still more evident in the excuses for infidelity, which the divisions of the Christian world afford to the ungodly; that evil to which our blessed Savior alluded, when he prayed "that they all may be one, that the world may believe that thou hast sent me." And when one considers the terrible provocation which the rule of the papacy in the thirteenth, fourteenth and fifteenth centuries had given; when one considers the excitements of the time, so little suited to calm deliberate thought and action; when one knows himself well enough to see the natural tendency to extremes which dislike, distrust, and persecution beget, however much he may mourn the mistakes of the age, and their necessary results, one cannot but feel the greatest charity for the authors of such mistakes; one might say the unfortunate victims of the intemperate, misguided zeal of the age.

Such was the position of Puritanism, both while in the Church, and after its separation from it, and its distinct organization; if that can be called organization, which had, and professed to have within itself, all the seeds of ecclesiastical anarchy, and endless division; which had, and professed to have, no tie of unity as a visible body, which left to every and any seven men of its body, power and authority to frame a creed, and to create a ministry. Such was the position of Puritanism: professing high spirituality among its members, and in good degree, by human judgment, attaining it among many: looking on all sensible aids to devotion, as of the evil one, and going out into the world to mould men after its pattern without sensible help, that is, helps through impression on the senses.

The same causes made Puritanism austere and harsh. For if sensible things were so dangerous when employed by religion, if they had been able so to pervert religion itself, still more must they be watched in their influence when not so employed. Necessity was to be the law of use, superfluity to be avoided. If taste in art had so perverted religion when employed by it, how could it be trusted when separated from it. If festivity in immediate connection with religion, had so polluted it, surely it could not be trusted to itself freed from religious association and influence, and so must be avoided. The mistake was in not seeing that the evil was in the heart of man, not in the thing itself. And so Puritanism set its face sternly against amusement, and festive relaxation. It was consistent. It was true to principles of its own being.

Thus Puritanism came into the world, formal and precise in its abhorrence of forms, full of austerity as ever was a monastery, more so certainly than those which the reformation had broken up. There was much more of self-mortification in theory in early consistent Puritanism, than had been practiced in England for a century before their plundering by Henry VIII. And there was more in practice too, only it ran not in the old channel. It is one of many illustrations which the history of Puritanism affords, of the fact that extremes in their antagonism naturally pass round in circles and meet again.

But by such means Puritanism admirably fitted the sturdy English character for the work of settling and subduing New England, the least promising and inviting of all early English settlements of America, at least so far as soil and climate go. It set the character in an iron mould—and if there was not much attractive to others in its features, if it strike us now like some legendary phantom of the Norsemen, if it seemed grim, unyielding and repulsive for a few centuries, it had its noble uses, and its lack of gentleness was not lack of power for its peculiar work.

Festival then was unnatural and inconsistent in Puritanism. The natural religious expression of Puritanism, when it went beyond its ordinary Lord's day work, was a fast, abstinence, self-mortification, lamentation, self-denunciation, confession. It had much of petition, little of thanksgiving. It was joyless, sorrowing, and of necessity, consistently so, for seeing little good of earth, estimating the senses as peculiarly traps, by which Satan was to ensnare them, the only time of high thanksgiving must be when they had escaped the earth. Nothing more marks this than the influence of Puritanism on the observance of the Lord's day. The Jewish Sabbath was festival from the beginning. It was the earthly response to the angelic rejoicing at creation. The Lord's day had been festival in the whole Christian world. It was fitly so, both as weekly commemoration of the resurrection of our blessed Saviour, and the type of heaven. In Puritan observance nothing was less so. It froze the heart, shut up sympathies, cut off intercourse, was a fast really, and made the day repulsive to the young and joyous. The same tendency is seen in the fact that Puritanism had grown up in England, and been transplanted to America without a religious festival, without any recurring day of general religious thanksgiving by the body as an ecclesiastical organization. There were fasts in abund-

ance. In New England they had become well nigh a semi-annual custom. For years no other extraordinary religious service suggested itself. The abundance of a harvest suggested for a long time only self-mortification, as though it was a temptation against which they were to be ever watchful. It is true that a regularly recurring day of fasting was an inconsistency in those who would have no external aids to devotion. But the austerity of Puritanism enforced the practice and grafted the inconsistency on the very life of Puritanism.

It was only after years of prosperity and when the colony was established strongly, when there had been time for the unnatural sternness and severity of the system to begin to yield, when the seeds of reaction were germinating, that a day of thanksgiving was proposed; and its ready acceptance was the evidence of a deeply seated reactionary power in the body. It was the beginning of a recoil of human nature against unnatural restraint: a recoil which has by no means spent its power, and which hints at as great possible excess of indulgence in the future, as was the excess of austerity in which it began.

But if the anomaly of Puritanism rejoicing was evidence of the reactionary force beginning to exert itself, much more evidence of the magnitude of the power do we see in the fact that a festival was not only appointed, as soon as suggested, but that from that time it was annual, it was habit. It was simply the testimony of human nature, to the need, to the sense of the loss of Christmas. And the evidence of the felt want is seen in the rapid spread of the festival through the nation. At its beginning, the church was feeble in the land. From various causes, it was feeble for a long time after the appointment of this festival. Her holy days were little kept. There were few to go up to her feasts of solemn joy. In New England they were long prohibited by law under heavy penalty, or civil disability. But it is note-worthy that where they were observed, thanksgiving day made way but slowly, and in such places has been largely aided by her adoption, through her growing power. But all bodies of Christians which observed not the great Catholic festivals of Christianity, acknowledged the want and yearning, by the speedy taking up of the Puritan festival.

It was a most happy inconsistency of Puritanism. It has been especially happy in leading thousands of thoughtful men to see the great mistake of the system. It was a yielding of the whole of the fundamental principle of the system, the effort to separate spirit from

sense and body in worship here on earth. It was the concession of the use and value of external aids to devotion; of the fitness of appointed days to teach particular facts and doctrines, and to remind of particular duties. It was the concession of the fact that the whole man might be devotional, that body and sense might bear their part in reverence to God, and that the senses might be used to remind and help the spirit. For all rests on one principle, the oneness of spirit, soul and body, that all are redeemed, are to be sanctified, and should worship God. And how rapidly has practice adapted itself to the conceded principle. Standing in prayer has almost wholly given way to an approach at least, to a more reverent and fitting posture. Sitting in praise is well nigh discontinued. The straight parallel lines of Puritan architecture, which kept the eye always on a level with the earth, are breaking here and there into pointed arches which lift the eye and mind to heaven. The organ is being reinstated in the honors which it had held from David's time. Chant and anthem rise where half a century back, nay within my own memory they were an abomination. And agitation for forms of prayer are heard from those who once would tolerate no form. And these *were* consistent stand points of Puritanism. They *were* foremost grounds of separation from the church. Thus many of the causes of separation have yielded to the reaction which Puritanism begun, and the principle underlying all which, itself yielded in the appointment of the day.

I spoke of thanksgiving day as a happy inconsistency of Puritanism. Most happy has it been in manifold effects, but chiefly in leading thoughtful men back to the church and her festivals. For if it is necessary to remind men of God's providential care in earthly things, if public thanksgiving annually by appointment for the fruits of the earth is fitting tribute from man to God, if the fruits of earth deserve such public, special acknowledgment, are not Christmas, Epiphany, Good Friday, Easter, Ascension, Whit-Sunday and Trinity, as necessary to remind man of regeneration through Christ, of the diffusion of Christianity to all nations, of redemption by the blood of Christ, of His resurrection, the pledge of ours, His ascension, the hope of ours, the gift of His spirit for our aid unto sanctification, of the work of the Triune God for our spiritual good, our eternal life? Is not thanksgiving, whether the penitential thanksgiving of Good Friday, or the joyous hopeful thanksgiving of Ascension, as fitting for these as for the fruits of the earth? Do they not as well deserve thankful commemo-

ration in annual service? May the spiritual be safely left to occasional memories and individual care, amid the distractions of the world, better than the material which every day surrounds us, and speaks through all our senses.

Most happy was this inconsistency of Puritanism. We might say most hopeful for the body in which it originated, but for reasons yet to be given. Happy, and hopeful too, has been and will be the reaction on multitudes, who have been, or will yet be thereby led to the church which their forefathers had deserted. It was a step in the right direction. Rather it was an effort to step in the right direction. It was human nature yearning for the truth, for that which was true to itself, true to God. But like the efforts of such yearnings always, it fell short of the full truth. Nature furnishes wonderful hints of mighty truths in manifold directions, but unaided fails to open up the truth in fullness. This movement was therefore partial. It furnished a hint to the thoughtful where to seek for truth. It could not guide the mass. The consequences of the old mistake are not so easily removed. The original error must work its effects in the body in which it is fundamental.

Puritanism began by attempting a pure spirituality which could dispense with days which taught the atonement in its fullness, the doctrines of the Divinity of the Son of God, and the Trinity in Unity. It held the old faith fully, and with all the sternness and decision of its nature. The faith was set as strongly as it could well be in human nature. It tried the experiment for an hundred years or thereabouts; some three generations. Then came the yearning for a festival. The fundamental principle of distinctive Puritanism yields. That on which it organized its separate existence. It had attempted its plan of doing without the outward, and failed. It had tried to fit human nature to its plan. It isolated itself to make the experiment at better advantage. It held human nature some three generations, and then nature ruled it. It could not mould it, though set in an iron cast at the first. It has not learned the lesson which its failure taught: to return whence it came. It can no longer rule, and it compromises, compromises in its fundamental principle. But when a Christian body compromises in a principle with nature, it fails of its purpose. The use of a Christian body is to guide nature, not to be guided, rather ruled by it, as it is when it yields a fundamental principle of its organization. What is the result? There is a demand for a

religious festival. The demand is made of a Christian body, at that time sound in Christian faith. The demand is yielded. What is the festival? It can rise no higher than its source. The demand is made not by Christianity, but by human nature. It is the rebellion of nature against the church in which it is, the only church it knows. Nature can demand nothing more than nature understands. Human nature of itself knows only the God of nature, the blessings of nature. And in this case it is nature not guided by Christianity, but opposing the only Christianity it knows; making demands of somewhat which that particular form of Christianity has hitherto successfully denied. What is the nature of the festival demanded? It is the festival of the God of nature. Human nature will give festive thanks for what it understands. And so that form of Christianity overcome of nature, not reading the meaning of the demand, yielding its fundamental principle, and so able to grant all it had denied, all that was needed, appoints a religious festival, not to remind of redemption, of the gift of God's Spirit, of the hope of heaven, of any thing Christian, but to give thanks for the fruits of the earth, a festival which in its religious meaning rises not above Deism or Idolatry. In the long struggle it has at last yielded to nature, is in her toils, bound hand and foot forever. Nature demands no more, and here therefore end the religious festivals of Puritanism. It is a fearful fact,—this Thanksgiving day seen in this light, rightly understood. It raises terrible forebodings and fears, to see any form of Christianity, however imperfect, thus yield to nature. The highest festival of a Christian body should embody the highest cause for thankfulness and gratitude. There is every probability that the doctrine thus embodied, the cause of gratitude presented in the highest festival, will soon become the highest doctrine held. It is well nigh inevitable.

Later experience but sheds more light of the same kind on the subject, and confirms the probability of the effect of the day, to which I have alluded, by the mournful experience of the fact. Puritanism was distinctively Christian, in holding the old Catholic creeds of Christendom, when it yielded to nature instead of guiding it, and granted it the thanksgiving which it asked, instead of raising nature up to Christmas. The rule of nature still holds and daily gains dominion more perfect among the descendants of Puritanism. In Massachusetts, where the festival originated; where is the old Calvinism of

Puritanism? Utterly departed, and with it has well nigh gone faith in the atonement, and in the Triune God. Unitarianism is the theology of the oldest and greatest university, and theological school attached to it, in Massachusetts; Deism, the highest faith of one professor in the institution, and of some of the ministry proceeding thence. It is the highest faith of not a few educated there. Another century such as the past, and there will scarce be one of her ministry holding her ancient faith. Two centuries such as the past and the faith of Puritanism will not rise above the Deism of her first, her only festival. It is the logical result from Puritanism dragged down by nature instead of elevating it. It is a fearful, mournful fact. It is full of meaning, of warning to these Christian bodies which have adopted the festival of Puritanism, without guarding it by the embodiment of higher matters of faith in like form, and for like honor.

Such has been the influence of Thanksgiving day on Puritanism. The church has adopted the festival. Is it to be with like result to her? God forbid. It has not been forced on her by nature in opposition to her principles. She had sufficient already to satisfy the wants of nature, and of higher character, to elevate and train nature. It harmonizes with her system, and is overshadowed by other and higher festivals. She hath the essential feature of Thanksgiving day in her daily prayer. But she makes it subordinate. While she thanks God for "creation, preservation, and all the blessings of this life," she adds "but *above all*, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory." And with this in mind, she assimilates to herself a festival which had successfully ruled Puritanism, and subordinated its faith. She hedges it in by greater festivals to which she gives preference. She puts this festival in her system, where she had already put the idea in her daily prayers, and all is harmony. The festival can no more affect her than its idea did in her daily service. She hath Christianized the festival by association and companionship. She leaves us free for its enjoyments, both in holy offices, which are all instinct of her Christian faith, and in social festivities, which are congenial to her tender sympathies, her holy hopes, her hallowing all things with the Word of God, and prayer.

Mindful then of an abundant harvest, of the blessings of every kind by which God's providence surrounds us, thankful to God as the giver

of all, recounting blessings of the city and the field, not forgetful of the fact that ours is a "good land, a land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil olive, and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brass," substitute gold for brass, still greater richness of blessing, and how well does the description of the earthly Canaan fit our own good land,—let us not forget the Lord our God, the author and giver of all our temporal blessings. Let us thank God devoutly, and joyfully for all his blessings, not forgetting, as churchmen, that blessing of his good Providence by which our lot is, to be in a church which, in the remembrance of temporal blessings, forgets not the days to recount and bless God for still other greater spiritual blessings. Be it ours then on the recurrence of this day, thus christianized by association, to "sing unto the Lord with thanksgiving, to sing praises upon the harp unto our God; Who covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains, and herb for the use of man; who giveth fodder to the cattle, and feedeth the young ravens that call upon him," knowing that rightly using our privileges in the Church, we are protected from the worldliness of its origin, taking up at Christmas in nobler strains of thanksgiving and praise for nobler benefits conferred, the angelic song, "Glory be to God on high, and on earth peace, good will towards men." At Easter "Christ is risen from the dead and become the first fruits of them that slept—for as in Adam all die, even so in Christ shall all be made alive." On Ascension, "Lift up your heads, oh, ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in," And on Trinity practicing that song which St. John heard from cherubin, "Holy, Holy, Holy," the one idea thrice repeated, the symbol of the Triune God, "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory," knowing that herein we are joined by angels now about the throne, trusting through faith to join them in the same strain hereafter.

And now unto the Triune God, Father, Son, and Holy Ghost, three persons and one God, be ascribed all might, majesty and glory, now and for ever. Amen.

PROCEEDINGS AND ADDRESS

OF THE

State Sunday School Convention,

HELD IN

SAN FRANCISCO, CALIFORNIA,

May 29th, 30th and 31st, 1860.

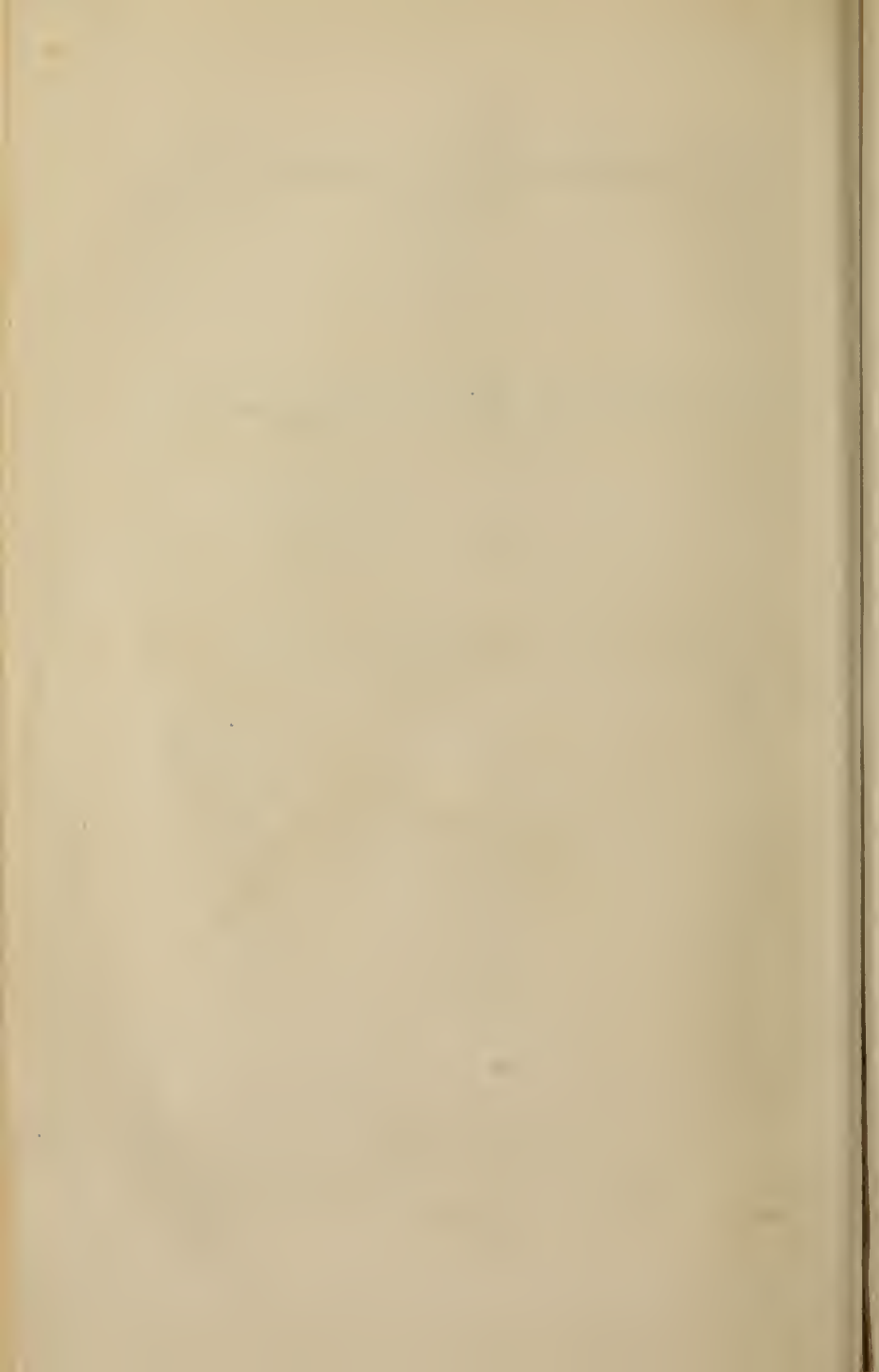


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1860.



PROCEEDINGS

OF THE

STATE SUNDAY SCHOOL CONVENTION.

TUESDAY EVENING, May 29th, 1860.

Pursuant to the call previously issued by the Sunday School Union of San Francisco, the members of the State Sunday School Convention met this evening in the First Congregational church of San Francisco, and were called to order by the Rev. E. S. Lacy, who nominated Mr. A. B. Forbes, of the Washington street Baptist church, temporary Chairman, and Mr. Ralph C. Harrison, of the Powell street M. E. church, temporary Secretary.

After singing by the audience, prayer was offered by the Rev. Mr. Pierpont, of Healdsburg, Sonoma county. An address was then given by the Rev. Henry Baker, of Sacramento.

On motion of Rev. J. T. Peek, a Committee was appointed to nominate permanent officers for this Convention, consisting of a President, Secretary and one Vice President for each denomination represented in the Convention.

The Chair appointed Rev. J. T. Peek, Ira P. Rankin, B. W. Owens, of Stockton, Franklin Knox, P. T. Jones, of Sacramento, W. G. Badger and S. B. Stoddard.

On motion of Rev. D. B. Cheney, a Committee of Enrollment was appointed, to enroll the members in accordance with the reading of the call for the Convention.

Messrs. Geo. H. Kellogg, E. R. Stockwell, of Stockton, and John McKee were appointed.

On motion of Rev. E. S. Lacy, a Committee was appointed to recommend an order of exercises for this Convention.

Rev. E. S. Lacy, Chas. Spencer, David Hawley, H. P. Coon, Rev. D. B. Cheney and J. Burns were appointed said Committee.

After retiring, the Committee, through their Chairman, reported the following order of business for each day:

1. 8½ A. M. Spend one hour in prayer.
2. 9½ " Hold a business meeting.
3. 12 " Take a recess till 2 P. M.
4. 2 P. M. Again assemble for business.
5. 5 " Take a recess till 8 P. M.
6. 8 " Assemble for general addresses,

and recommended that the pastors of the several churches adjourn their respective Wednesday evening meetings to attend this Convention.

On motion, the report was accepted and adopted.

The Committee on permanent organization reported through their Chairman, the following persons as officers of this Convention:

President—REV. W. C. ANDERSON.

Secretary—Ralph C. Harrison.

Vice Presidents—Baptist church, E. R. Stockwell, of Stockton; Meth. Epis. church, Annis Merrill; Congregational church, Dr. J. W. Clark; Presbyterian church, C. A. Fitch, of Placerville; Meth. E. church South, Judge D. O. Shattuck; Episcopal church, W. G. Badger.

On motion of Rev. Dr. Peck, the Secretary was instructed to insert in the morning papers a notice of the order of business.

Adjourned to next morning.

WEDNESDAY MORNING, 9½ o'clock.

The Sunday School Convention assembled for business this morning at the above hour.

Rev. W. C. Anderson, upon taking the Chair, made a few remarks, thanking the Convention for the honor they had conferred upon him.

Mr. Geo. H. Kellogg, from the Committee on Enrollment appointed on the preceding evening, reported, recommending that those present with credentials as delegates, present them forthwith to the Secretary, and that all others, pastors, superintendents, teachers and friends of the Sunday School cause present, or who may be present and desire to become members, also hand in their written address, stating place of residence and name of school represented, so that a complete list may be made up.

GEO. H. KELLOGG,

E. R. STOCKWELL,

JOHN MCKEE,

Committee.

On motion of Rev. E. S. Lacy, the report was accepted and adopted.

On motion of Rev. J. T. Peck, the following Committees were resolved upon:

1. On the true aim and best method of Sunday School instruction.
2. On the condition and prospects of the Sunday School cause in this State.

3. On the obstacles in the way of success and methods of removing them.

4. On the real and practical unity of our cause and combinations for further effort.

5. To prepare and publish an address to the public.

On motion of Rev. O. P. Fitzgerald, it was resolved that the Committees be appointed by nomination.

The Committees were then appointed as follows :

On the true aim and best method of Sunday School instruction—Rev. J. T. Peek, Chairman ; Samuel Pillsbury, Rev. C. W. Reese, of Petaluma, Rev. O. N. Brooks, of North San Juan, Rev. Jas. Pierpont, of Healdsburg, Mr. Stone, of Marysville, Thomas Wells, Rev. D. B. Cheney.

On the condition and prospects of the Sunday School cause in this State—Jas. M. Haven, of Downieville, Chairman ; Rev. Henry Baker, of Sacramento, Rev. C. King, Wm. Farmer, Rev. C. A. E. Hertel, D. A. Sackett, of Petaluma, Rev. R. Kellen.

On the obstacles in the way of success and methods of removing them—A. H. Myers, Chairman ; Rev. O. A. Dryden, Rev. O. P. Fitzgerald, Rev. P. V. Veeder, Rev. J. H. Brodt, Henry Phelps, of Santa Clara, Jas. Goucher.

On the real and practical unity of our cause and combinations for further effort—A. B. Forbes, Chairman ; C. V. Anthony, Rev. M. Evans, of Sacramento, Rev. E. S. Lacy, J. A. Burlingame of Oroville, J. H. Green, of Napa city, Joseph A. Woodson.

To prepare and publish an address to the public—Rev. S. D. Simonds, Chairman ; Rev. Henry Baker, Rev. W. G. Blakely, Chas. A. Fitch, of Placerville, J. M. Parker, of Petaluma, John Archbald, Judge D. O. Shattuck.

On motion of Rev. O. P. Fitzgerald, the delegates from the several Sunday Schools of the State were requested to report the statistics of their schools to the Committee on "The condition and prospects of the Sunday School cause in this State."

The Committee on the "True aim and best methods of Sunday School instruction," made the following partial report :

Resolved, (1) That the true aim of Sunday School instruction is the salvation of the pupils.

Resolved, (2) That the special reliance of teachers for this purpose should be upon the Word of God and prayer.

The report of the Committee was accepted, and after discussion upon the first resolution, it was unanimously adopted.

The hour of twelve having now arrived, the Convention took a recess until two P. M.

Upon reassembling, the Convention took under consideration the second resolution reported by the Committee.

Rev. A. H. Myers moved to amend the resolution so that it may read

Resolved, (2) That the special reliance of teachers for this purpose should be upon the Spirit of God, the Word of God and prayer.

The amendment was upon motion adopted, and the resolution as amended was unanimously adopted.

The Committee on the "true aim and best method of Sunday School instruction," through their Chairman, made a further report as follows:

Resolved, (3) That all classes above infant classes should have the same consecutive scripture lessons.

Resolved, (4) That all teachers should be thoroughly prepared to explain and enforce the lessons. For this purpose there should be a weekly teachers' Bible class under the direction of the pastor or superintendent.

Resolved, (5) That each pupil should be expected to recite with strict accuracy, the scripture lessons and all proof texts, and give his understanding of the meaning. The teacher should correct all erroneous ideas, and use the lesson as far as practicable to promote the salvation of the scholar.

On motion of Rev. A. H. Myers, the report of the Committee was accepted.

Rev. A. H. Myers offered the following substitute for the third resolution:

Resolved, (3) That Sunday Schools should be divided into departments according to the attainments of the scholars, and lessons given out adapted to these departments respectively.

These lessons should include

1st. The simplest forms of Bible truth.

2d. Consecutive portions of Scripture.

3d. Special Bible themes.

Rev. J. H. Brodt offered the following amendment to the substitute, which was accepted, viz: To have the first sentence read,

Resolved, (3) That uniformity and system in Sunday School instruction are highly important. For that purpose schools should, whenever practicable, be divided into departments according to the attainments of the scholars, and lessons given out adapted to those departments respectively, etc.

The substitute as amended was lost.

The original resolution was then adopted.

*Resolutions (4) and (5) were also adopted.

A recess was then taken till 8 P. M.

Upon reassembling, addresses were given to the Convention by Mr. Ira P. Rankin, Rev. A. H. Myers, Judge H. P. Coon and Rev. Dr. J. T. Peck.

The following resolution was then presented by Mr. Wm. R. Wadsworth and unanimously adopted.

Resolved, That the delegates and friends of Sabbath Schools in attendance upon this Convention, who may be disposed to become acquainted with each other, are invited to remain after the meeting or assemble to-morrow morning at 8 o'clock, one half hour before the morning service, to be introduced to each other.

After prayer by the Rev. W. C. Anderson, the Convention adjourned to to-morrow morning at 9½ o'clock.

THURSDAY MORNING, 9½ o'clock.

Upon assembling this morning, the minutes of the preceding day were read and approved.

Mr. G. H. Kellogg, from the Committee on Enrollment, reported that a list of the members of the Convention had been prepared, and upon his suggestion the roll was read by the Secretary, and amended by adding the names of those who were not enrolled.

On motion of Rev. E. S. Laey, the Convention resolved that speakers be limited to one speech of five minutes upon each subject.

Rev. Dr. Burrowes offered the following resolution, which was unanimously adopted.

Resolved, That the duties of the Sunday School teacher faithfully discharged, are a means of advancing the growth in grace of the teacher, and as such, carry with them an encouraging reward, and should be assumed by all who wish to promote their growth in grace.

Rev. J. T. Peek offered the following resolution, which was unanimously adopted.

Resolved, That this Convention would respectfully suggest to all Sunday Schools, the necessity of carefully guarding Sunday School excursions and festivals against dancing, and such other methods of amusement as lead the children into the follies and sins of the world.

The Committee on the "obstacles in the way of success and methods of removing them," through their Chairman, made the following report:

"Your Committee approach this subject fully and deeply impressed with its solemn and momentous character, and their inadequacy fully and satisfactorily to present its solution to this Convention. Taking for granted the fact stated in the resolution, to wit: That there are obstacles in the way of the success of the Sunday School cause, we consider, first, the obstacles to success in gathering the children into our schools.

"In most cases, perhaps, the principal obstacle is the indifference of parents and guardians in regard to the moral and religious culture of those committed to their charge. Next to this, and growing out of it, is the indifference of the children of all such parents and guardians.

Another formidable obstacle arises from the prejudices and hatred of many to the Christian religion, wherever it presents a life power, whilst others object most positively and seriously to the too sectarian character of many of our schools. Another serious obstacle in the interior of our State, is the want of a Sabbath.

"Having called attention to a few of the most prominent outside obstacles, we notice such as exist within the schools; and regarding, as we do, all efforts as coming short of success which fall short of aiming at the conversion and salvation of the child, we cannot but consider the lack of pious and mature teachers as a great obstacle to success. Those who teach in "holy things" should themselves be "taught of God." To employ to any extent in teaching, an irreligious element must as inevitably lower the religious grade of the school as would the employment of an irreligious ministry lower the spiritual grade of a church. The evil above complained of has its origin, in a great degree, in the want of a deep and abiding concern on the part of parents and pastors, for the salvation of the Lambs of the Flock.

"Your Committee cannot but deplore the too early withdrawal or dismissal of girls and boys from school, as fraught with evil results both to themselves and the schools. In the judgment of your Committee the above obstacles are real, and call loudly for a remedy which they firmly and piously believe will be found in—

1st. A deeper concern on the part of the church and ministry for the salvation of the young.

2d. Weekly meetings for the instruction and improvement of teachers.

3d. The volunteering, as teachers, of the mature, permanent and influential members of the church.

4th. Systematic visitation on the part of the schools.

5th. The employment of children, as missionaries for the schools: and lastly and mainly, by carrying out the spirit of the second resolution adopted yesterday, to wit: "A firm reliance upon the Spirit of God, the Word of God, and prayer."

Respectfully submitted,

A. H. MYERS, Chairman.

D. A. DRYDEN,
P. V. VEEDER,
HENRY PHELPS,

O. P. FITZGERALD,
J. HENRY BRODT,
JAMES GOUCHER.

On motion of Rev. D. B. Cheney, the report was accepted.

Rev. D. B. Cheney then offered the following amendment: to add to the remedies,

"6th. The protection of the Sabbath by just laws, faithfully administered;" which was adopted, and the report, as thus amended, was adopted.

Mr. Forbes, from the Committee on "the real and practical unity of our cause, and combinations for further effort," made the following report :

"The Committee appointed on "the real and practical unity of the Sunday School cause, and combinations for further effort," beg leave respectfully to report—

"That although the existing unity of feeling among the laborers in the field is prominent, and should be regarded as a matter for congratulation, yet there is still a great work to achieve, in order to make our united efforts tell more effectually in promoting the interest, and extending the influence of the Sunday School cause throughout the State.

"Up to this time there has never been any complete statistical information collected from the various Sunday Schools of the State. No important steps appear to have been taken to inquire into, and search out localities destitute of Sunday School privileges. No active measures have been taken to build up and enlarge the schools now existing ; many of which urgently require aid and assistance to maintain them ; nor for the establishing of schools where required, in destitute places, so that all the children and youth may be gathered in. The great necessity of the immediate prosecution of such labors in our State, will, no doubt, forcibly impress itself upon your attention, as it has upon the attention of your Committee. With a properly organized association, with Sunday School teachers and superintendents throughout this State, much could be accomplished towards effecting the desired object.

"Your Committee, therefore, in closing, beg leave to submit the following resolutions for your consideration and action :

"*Resolved*, (1) That all efforts to promote and increase the efficient working, and extend the influence of the Sunday School cause in California, demand our warm approbation, and shall receive our mutual and hearty co-operation.

"*Resolved*, (2) That we regard the establishment of Missionary Sunday Schools in our cities and counties throughout the State, as an important means of securing religious teaching to that class otherwise destitute of Christian care.

"*Resolved*, (3) That there be delegates appointed by each Evangelical Protestant Church in this city, who shall be empowered to elect a President and Secretary, from their own number, whose duty it shall be to collect, and impart through the various religious papers, or otherwise, from time to time, such information respecting the necessities and progress of Sunday Schools throughout this State, as will tend to strengthen and advance the cause.

"*Resolved*, (4) That as far as may be practicable, we pledge ourselves to extend assistance to those Sunday Schools already established in our State, and which require our aid ; and that we will seek out

those places destitute of Sunday School privileges, and use our best efforts to establish Sunday Schools at such points."

A. B. FORBES, Chairman.

REV. C. V. ANTHONY,

J. A. BURLINGAME,

REV. M. EVANS,

J. H. GREEN,

REV. E. S. LACY,

JOSEPH A. WOODREN.

After reading the report, it was, on motion of the Rev. Mr. Cheney, accepted.

The resolutions were then acted upon separately, and the first and second passed unanimously.

Rev. Dr. Peek moved to amend the third resolution, so that it shall read—

Resolved, (3) That there shall be appointed by this Convention, a State Committee of ———, a majority of whom shall reside in the City of San Francisco, who shall be empowered to elect a President and Secretary, from their own number, whose duty it shall be to collect, and impart through the various religious newspapers, or otherwise, from time to time, such information respecting the necessities and progress of Sunday Schools throughout this State, as will tend to strengthen and advance the cause.

The amendment was adopted, and the resolution, as amended, was adopted.

The fourth resolution was also unanimously adopted.

Upon motion of Rev. Dr. Peek, the report, as amended, was then adopted.

The blank in the third resolution was, upon motion of Mr. Haven, filled with "thirteen."

Rev. D. B. Cheney moved that a Committee of Nomination, consisting of one from each denomination represented in this Convention, be appointed to nominate the State Committee of thirteen. Carried.

The Chair appointed Messrs. Knox, Anthony, Gray, Leffingwell, Ambrose, Fitzgerald, Myers, and Badger.

Rev. E. S. Lacy offered the following, which was adopted:

Resolved, That we have learned with great satisfaction, that the American Sunday School Union propose sending a Missionary laborer to the field in this State.

Rev. D. B. Cheney offered the following resolution:

Resolved, That Union Schools should be established where there is not strength enough in the different Churches to support independent schools; and that in such schools, no sectarian books or papers should be used.

Rev. J. E. Benton moved to strike out the latter clause of the resolution. Lost.

Rev. S. D. Simonds moved to lay the resolution on the table. Lost.

The resolution was then adopted.

Mr. Knox, from the Nominating Committee reported the following names as members of the State Committee :

From San Francisco :

Edward P. Flint.....	Congregational.
A. B. Forbes	Baptist.
Charles Speneer.....	M. E. Church South.
Ralph C. Harrison.....	M. E. Church.
Hon. H. P. Coon.....	O. S. Presbyterian.
Wm. R. Wadsworth.....	Episcopal.
D. N. Hawley.....	N. S. Presbyterian.
G. T. Montgomery....	Cumberland Pres., of Santa Clara.
Rev. A. H. Myers....	Evangelical Lutheran, of Alameda.
E. R. Stockwell.....	Baptist, of Stockton.
J. M. Haven.....	Congregational, of Downieville.
W. L. Williams.....	Baptist, of Marysville.
Patrick H. Russell.....	M. E. Ch. South, of Sacramento.

The report was accepted, and on motion of Rev. S. D. Simonds, laid on the table for the present.

Mr. J. M. Haven, from the Committee on the "condition and prospects of the Sunday School cause in the State," made the following report :

"The Committee appointed to report upon "the condition and prospects of the Sunday School cause in this State, respectfully submit—

That they have received reports from eighty-five schools, sixty-five of which are without, and twenty within the City of San Francisco. The number of scholars in attendance upon these schools, is 8,316; teachers employed, 1,174. Only fifty-one schools have reported as to the number of volumes of books in their libraries. These schools have 32,743 volumes. Of these, 18,500 belong to schools in this city, and 14,242 to schools in other parts of the State.

"Your Committee sincerely regret that so few schools have furnished reports; and they find it altogether impossible to form even a reliable approximation to the total membership of the Sunday Schools in the State. From the reports of three different ecclesiastical bodies, at their last annual convocations, we learn that there were ninety schools connected with the Methodist Episcopal Church, less than thirty of which have been represented in this Convention. In the Baptist denomination there are fifty-three churches, with a membership of 1,825, only four of which churches have their Sunday Schools here represented. There are six Congregational Churches from which we have not heard. Of the other denominations your Committee have not been able to gain information.

"Your Committee regret that they are unable to give a statement of the growth and spiritual interest of the schools in the State; but from

the letters in the hands of the Committee, they are able and very happy to report a gratifying increase in numbers, and a lively interest in the exercises of those schools heard from. Several reports mention conversions as having taken place among the pupils.

"One interesting fact appears from the partial returns before us. There are more female scholars and female teachers than male, in a large majority of the schools.

"We would state that some schools have reported the total number of scholars, and others the average attendance. The figures for the schools in this city represent the average attendance only.

"In conclusion, your Committee would express their feelings of encouragement in view of the prospects of the Sunday School cause throughout the State. They believe it to be the cause of God, and the hope of our land."

J. M. HAVEN, Chairman,

D. A. SACKETT,

WM. FARMER,

C. A. E. HERTEL,

C. KING,

ROBERT KELLEN,

HENRY BAKER.

After reading the report, it was accepted, and on motion of Rev. A. H. Myers, it was unanimously adopted.

The Convention then took a recess until eight o'clock, P. M.

Upon assembling in the evening, Mr. W. C. Reed offered the following resolution, which was unanimously adopted:

Resolved, That though all parents may not be able to become Sunday School teachers, all parents should feel it their duty to co-operate with the teachers, by their influence, and lend them every possible encouragement by their exertions and prayers.

The report of the Committee on nominations for the State Committee was then taken from the table.

Rev. D. B. Cheney moved to increase the number of the Committee to fifteen. Carried.

Mr. E. L. Barber, of Sacramento, and Rev. Albert Williams, of San Francisco, were added to the names reported by the Committee.

On motion of Rev. R. Kellen, Judge Robert Thompson, of Calaveras County, was added to the Committee.

On motion of Rev. D. B. Cheney, the State Committee were authorized to determine their own quorum and by-laws, and fill all vacancies that may occur in the course of the year.

Rev. J. T. Peck moved that the Committee on Address have time to prepare it; and that it be published under the direction of the State Committee. Carried.

On motion of Mr. E. D. Sawyer, the State Committee were authorized to call another Convention at such time and place as in their judgment shall be deemed proper.

Rev. J. T. Peek moved that the proceedings of this Convention, together with its documents, be published under the direction of the State Committee. Carried.

Rev. D. B. Cheney offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of this Convention are due, and they are hereby tendered to those daily papers that have so fully reported its proceedings, particularly to the *Evening Bulletin*.

Rev. C. V. Anthony offered the following resolution, which was unanimously adopted:

Resolved, That we return our sincere thanks to the people of San Francisco for their kind hospitality to the delegates from the interior, during the session of this Convention; also to the Pacific Mail Steamship Company, the California Steam Navigation Company, the California Stage Company, and to Captain Baxter, of the Petaluma boat, for their liberality in returning us to our homes free of charge; also to the Trustees of the First Congregational Church, for the use of their church in which to hold the sessions of the Convention.

On motion of Mr. John McKee, a vote of thanks was tendered to the President of the Convention, for the able manner in which he had presided over its deliberations.

On motion of Rev. O. P. Fitzgerald, a vote of thanks was tendered to the Secretary, for the able manner in which he had discharged the duties of his office.

Rev. E. S. Laey then moved that the Convention adjourn.

After a few closing remarks by the President, the audience sang a few verses from the Hymn commencing—

"Blest be the tie that binds
Our hearts in sacred love."

Prayer was then offered by the President, after which the doxology was sung, and the benediction pronounced by the President.

W. C. ANDERSON, President.

RALPH C. HARRISON, Secretary.

LIST OF MEMBERS

In Attendance on the Convention.

San Francisco.

ANDERSON, REV. W. C.,	FLINT, E. P.,
BUEL, REV. FRED'K.,	FOSTER, G. K.,
BURROWES, REV. GEO.,	FISIL, G. H.,
CHENEY, REV. D. B.,	GODDARD, E. B.,
FITZGERALD, REV. O. P.,	GRAY, NATHANIEL,
HERTEL, REV. C. A. E.,	GISIL, D. E.,
JOHNSON, REV. D. H.,	HARRISON, RALPH C.,
KELLNER, REV. AUG.,	HAWLEY, D. N.,
LACY, REV. E. S.,	HOFFMAN, WM.,
NORTHURP, REV. C. H.,	HOWARD, DAN'L S.,
PECK, REV. JESSE T.,	HUNTER, C. C.,
ROWELL, REV. JOSEPH,	KELLOGG, GEO. H.,
SIMONDS, REV. S. D.,	KNOX, FRANKLIN,
WILLIAMS, REV. ALBERT,	KUCHENBEISER, J.,
WILLEY, REV. S. H.,	LANGTON, A. T.,
	LEFFINGWELL, H. L.,
ARCHBALD, JOHN,	MERRILL, ANNIS,
BADGER, W. G.,	MYSELL, JOSEPH G.,
BELL, LUCIUS,	McKEE, JOHN,
BREED, D. C.,	PLAYTER, E. W.,
BUFFINGTON, J. M.,	READ, W. C.,
BURNS, JOHN, JR.,	SAWYER, T.,
BOKEE, D. McK.,	SAWYER, E. D.,
CAMERON, A. C.,	SHATTUCK, D. O.,
COOK, CHARLES,	SNOW, C. J.,
COOKE, ROBERT,	STODDARD, S. B.,
COON, H. P.,	STEWART, HENRY,
CLARK, J. W.,	THORNTON, JAS. D.,
CODINGTON, W. H.,	WADSWORTH, WM. R.,
DICKERMAN, LYMAN,	WALKER, ANDREW,
FORBES, A. B.,	WATERMAN, E. R.,

Alameda County—Alameda.

MYERS, REV. A. H.,	LYNDE, M. A.,
BARBER, A. S.,	POLAND, NAHUM,
HUTCHINSON, J.,	WEBSTER, J. N.

Brooklyn.

PIERSON, REV. GEO.

Oakland.

STRONG, REV. J. D.,
NEWCOMB, J. W.,

ROWELL, WM. R.,
WALKER, T. L.

Centreville.

SANDERS, A. A.

Butte County—Oroville.

BURLINGAME, JOEL,
WELLS, THOMAS,

PRINTZ, GEORGE.

Calaveras County—Mokelumne Hill.

KELLEN, REV. ROBERT.

Contra Costa County—Pacheco.

HOPPS, J. B.

El Dorado County—Placerville.

FITCH, C. A.,

GRAY, JOHN.

Uniontown.

TWEEDY, A.

New Hope.

RAY, ROBERT.

Napa County—Napa.

VEEDER, REV. P. V.,
ELLIS, FRANKLIN,
FAIRFIELD, GEORGE,
GREEN, J. H.,

HEALD, SAMUEL,
HOWARD, JOHN S.,
LAMBIN, JOS. F.

Nevada County—North San Juan.

BROOKS, REV. O. N.

Sacramento County—Sacramento.

BAKER, REV. HENRY,
LEACH, REV. J. W.,

EVANS, REV. M.

Folsom.

BLAKELY, REV. W. G.,
BENTON, REV. JOHN E.,

BRADLEY, C. H.

Sutterville.

ARMSTRONG, W. M.

Stockton.

ANDERSON, REV. J. A., JR.,
KING, REV. C.,
BARNES, THOMAS,

OWENS, B. W.,
STOCKWELL, E. R.

Knight's Ferry.

GOUCHER, JAMES.

Santa Clara County—Santa Clara.

PETTIT, REV. J.,
BOWYER, REV. W. A.,
ANTHONY, REV. C. V.,

PENDERGRAST, REV. J. C.,
SWAIN, REUBEN M.

Berreyesa.

CORNEWELL, M. A.,

PHELPS, HENRY.

San Jose.

HAMILTON, REV. S.

Santa Cruz County—Santa Cruz.

ZEILE, REV. J. S.

Sierra County—Downieville.

HAVEN, JAMES M.

Solano County—Rio Vista.

JONES, P. T.

Stone Church.

BLYTHE, REV. J. F.

CUTLER, JACOB.

Putah.

EDWARDS, GREEN M.

Suisun Valley.

BLYTHE, J. F.

Sonoma County—Petaluma.

DRYDEN, REV. O. A.,

DOWNING, T. H.,

BRODT, REV. J. HENRY,

PARKER, J. M.,

REESE, REV. C. W.,

SACKETT, D. A.,

BRYANT, W. S.,

ZARTMAN, W. L.

Geyserville.

LEARD, REV. R. A.

Healdsburg.

JACOBS, REV. WILLIAM,

PIERPONT, REV. JAMES.

Santa Rosa.

COCKE, WM. E.,

WILLIAMS, W. T.,

FARMER, WILLIAM,

WOODSON, JOSEPH A.

Sutter County—Nicolaus.

PILLSBURY, SAMUEL.

Yuba County—Camptonville.

WHITE, S. A.

Marysville.

BROOKS, NOAH,

WILLIAMS, WM. L.

ADDRESS

TO THE

PEOPLE OF CALIFORNIA

IN BEHALF OF THE SUNDAY SCHOOLS.

Brethren in Christ and Fellow-Citizens :

At a Convention of the Pastors, Superintendents, Teachers, and Friends of Evangelical Sunday Schools, held in San Francisco May 29th, 30th, and 31st, the undersigned were appointed a Committee to prepare an address to you, in behalf of the Sunday school cause in this State. We are not self-appointed to this work, and we enter upon it with diffidence, realizing the responsibility and greatness of the undertaking. The Convention expect you to be made deeply sensible of the importance of Sunday schools. Are you not so already? Remember this—we speak to you full of a common sympathy.

There are not so many children in this, as in the older States, and the facilities for organizing schools are much less ; but the numbers and facilities are rapidly increasing, and the demands of the work are much more urgent than elsewhere. If there are fewer children than in other countries, they are exposed to greater religious neglect, and wanton associations. They are brought in contact with more vicious examples and degrading amusements.

According to the report of the Superintendent of Public instruction to

the last Legislature, made up from the records in his office up to November, 1859, the number of children in the State between the ages of four and eighteen was 48,676. Only 27,601, or a little more than one-half of these were reported as attending any public or private school. Taking the most reliable Church statistics we can find, there are only some 7,000 or 8,000 of these children in all the Sunday schools of the State. No other statement is needed to awaken the keenest interest in each Christian and philanthropic heart, and these numbers of neglected children are being rapidly increased. Mr. Moulder, the Superintendent of Public Instruction before quoted, gives the number of children under four years, at 28,300, making the number of children in the State, in all, 76,976—an increase of 12,888 in a single year! The increase in the next year will doubtless be 15,000 in the State! This would naturally tend to disorganize society; but in the peculiar conditions and disintegrations in which we now are there is ground for serious apprehensions. We are standing upon the very verge of a social chaos. A few more brief years, and this mass, if neglected, will be whirling in self-inflicted tortures—themselves their greatest curse.

Most of our present population have shared a home religious culture; yet where and what are we, morally, socially, religiously? The details of much of this social life would shock your sensibilities. What will be the state of things if the coming generation has none of the early culture which we had? It is not difficult to tell; society is just what, under God, we make the children. We are the men, happy and free that we are, because of the conditions of our childhood, and so it will be with the generation following. Its seed is now being sown, and, certain as the laws of order, the growth of the men and women will correspond to the present youth.

It is necessary, then, in order to preserve the country in its present tone of moral and social life, that the religious culture of the young should be attended to with the greatest assiduity. But we must not rest here. Society should advance. The child should be enabled to begin where we leave off, or with increased advantages; and each generation should be an advance on the preceding. But if the Sunday School be neglected, the maximum of the religious life can never be diffused. It must be local, partial, and inefficient. If the religious life begins as with us, it cannot but be in each age a simple repetition. Such it has been hitherto—periods of stagnation and of desultory progress following each other in languid succession, not without an occasional time of falling away also. But if fathers and mothers would take care of the children, they would then begin

their youth where we leave off in age, and the more generations a nation lived, the stronger and more powerful it would be ; for intelligence, virtue, goodness, numbers, wealth, everything which constitutes greatness, would increase in a constantly cumulative ratio ! Why not ?

WHAT SHOULD BE THE AIMS OF SABBATH SCHOOL LABORERS ?

What should be the aim of our labors, or the point to which we should endeavor to bring up every child in the State ? Hitherto, it seems to us that the *means* of instruction have too much engrossed our attention. What shall we do more ? Give simply creed, catechism, bible and ministry to the next generation ? We can do nothing less ; and this requires work—we ought to do something more. What is the work of to-day ? We have forgotten too much, while storing the children's memories and cultivating their minds, that the salvation of their invaluable souls, their conversion from the service of sin to the service of God, that change of heart, disposition, aims, desires, which our Savior speaks of under the forcible name of a second birth, wherein they become again partakers of the Divine nature, children of God as truly as children of this Commonwealth ; we have forgotten that this is the grand culminating intention of the whole, that this is *THE work of to-day*. Oh men, brethren, fellow-citizens, fellow-laborers ! he who is doing nothing in this direction, is doing nothing—nothing for this seed-time of the ages.

THE WARRANT OF SUCCESS.

We reckon with confidence, that if we can procure for our children, conditions favorable to their physical well-being, they will grow up around us strong and healthy, because the natural laws established by God are immutable. But we have just the same grounds of confidence that, if we feed them with sincere milk of the word, and surround them with the healthy atmosphere which the contemplation and the imitation of our Savior make, their souls, also, will grow strong to do or to suffer all things for His name ; for the spiritual laws of our Heavenly King cannot be set aside, any more than those which bind the planets together. And, therefore, it is the plain duty of every parent in sending his children to Sunday School, of every teacher in giving them instruction there, to make this the constant, direct, principal object of every endeavor, never to be lost sight of, to bring each individual one of them to God, to travail in birth with them, until Christ be formed in them, the hope of glory.

Oh, if we could but do this ! If we could but give Christ to the children, what a generation would grow up around us to call us blessed ! What

a glorious prospect for our beloved country in the swiftly advancing years! Well, then, let us take this with us, that this is not a matter of "all or none." On the contrary, each young heart that is led to God is a clear gain; so that, while we ought to keep the full end steadily before us, not be content while anything remains to be done, still we ought not to be discouraged because all cannot be done at once. Not together come the seed-time and the kindly winter showers and the harvest; yet, what is the assurance of our Father? "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 10, 11.) What better warrant can we ask for?

THE LATE CONVENTION.

Therefore God worketh ever, and WE CAN WORK successfully, triumphantly—doing ALL THINGS by Christ strengthening us. If, hitherto, we have been entertaining ourselves a little too much with the working of our machinery, and rather neglecting the object for which we constructed it, that is a very good reason why we should now more seriously turn to work. But it is no reason for neglecting our machinery; that, on the contrary, ought to be both perfected and increased, and such, we hope, will be the result of the meeting of the Convention which authorized us to issue this address. It is unnecessary for us to dilate on its doings, since these have been already laid before the public. But it is certainly not out of place to express our confidence that so large and harmonious a meeting of the friends of the cause will not merely strengthen greatly the hands of those engaged in it. Surely we may also hope that the comparing of methods will tend to their improvement, that the putting together of ideas will expand, elevate and correct them, that power will be economized, and larger results obtained from efforts better, because more intelligently, directed. And this encourages us to use greater plainness in addressing those persons, especially those parents, who have hitherto given no attention and no help to the Sunday schools.

A FEW WORDS TO CERTAIN PARENTS.

To such we say, we want the help of all. We call your attention to the fact of the small proportion of children in the State who are enjoying the advantages of Sunday Schools, and we ask you to take care that your

children attend regularly at the one that may be nearest to you. If you can help the cause with a small contribution in money at times, good and well. Books and printing, and school rooms, and Sunday School papers, and libraries, make it absolutely essential that funds should be raised; and it is your duty, if it is in your power, to help in that way too. Still, if you cannot make up your mind to that, or if it really goes beyond your ability, send the children along all the same. Freely our Heavenly Father has bestowed his gracious gifts upon many; and it is their desire to spread the enjoyment of them ungrudgingly as far as they will go. We observe that many of you who do not send your children to Sabbath Schools, send them to the common schools during the week. That is wrong; they ought to attend both. For that education which influences and enlarges the intellect *alone*, cannot, without much reserve, be called a good; it is only a power. If hallowed by the teachings of religion, and controlled by a rightly educated conscience, then indeed it is a boon of no ordinary value; but oh! if the heart is allowed to run to waste while the head is being educated; if the appetites and lusts are allowed to enslave the better affections of your children's natures, while their intellects are being trained so that they may attain influence and command amongst their fellow-citizens—better that a millstone were hanged about their necks, and they were cast into the depths of the sea. We are very far indeed from saying that no moral training is given in our common schools. No children can learn their lessons from English books and schools in a Christian community like this, without being subject to numerous and powerful good moral influences. We do not even mean in the slightest degree to insinuate that these general influences will be the only ones that will bear upon them, and that the teachers in our common schools, as a class, take no care to form the moral character of their pupils, as well as to train their intellects. Yet there is a circumstance to which we feel compelled to call your attention in this connection, at the risk of being charged with traveling out of the record. *The Bible is not read in our common schools.* We put it to your plain and candid judgment, whether this circumstance does not *greatly increase* the necessity for your children having the teaching of the Sabbath School as well as the week day. Some of them, your consciences will tell you, will otherwise never read the Bible, never learn much about God or the Savior, or a judgment to come, except that they are the commonest profane oaths on the street. Many of them, if they do read the Bible occasionally at your bidding, will read it carelessly and unintelligently; certainly much more so than if it become a matter of regular school lessons to them. And, after all, if your children all of them attended the

common school, and learned there all that it is desirable they should learn, still it would be right and beneficial, on one day out of the seven, to call their attention a little more particularly than can be done on other days, to this, the *most important* of all knowledge to them; to find out individually what has been done, what has to be done, and what has to be undone, in the way of their moral teaching, so as to assist you in this branch of their training, just as the common school does in the intellectual.

Send the children along, all of them that are fit to attend school. Do not make the excuse to your conscience that it is a great deal of trouble. Look at the trouble it will help to save you in keeping them out of the station-house, the police court, the State prison. If you knew that scarlet fever or small pox were around, you would take no little trouble to keep them at home, or to send them where they would be out of the infection. Remember, we beseech you, that drunkenness, and lust, and dishonesty, and the hateful passions which find their natural issue in murder, are around, and are particularly and strangely infectious. So, send the children along.

WHY CALIFORNIA CHILDREN NEED THE SABBATH SCHOOLS.

There are two particular reasons why you should do so without loss of time. The first is, that here in California we have a vigorous developing climate, and partly for this reason, partly owing to the unnecessary excitement which seems to have become the normal state of our society, children are precocious. Their intellects ripen, their passions acquire power and development, at an earlier age than in most other countries. What you mean to do must be done quickly. The other is, that society is more disintegrated, less under traditional restraints than in longer settled communities. We have come here from nearly all parts of the world; your children are living "amongst new men, strange faces, other minds;" what you tell them is right and proper, they do not find, as in the New England home, or in the Western village that you brought them from, to be so regarded by the whole community. Restraints, which were at the same time supports, are loosened. Give them, we beg of you, those other moorings which we offer, or there is great danger that you will see them drifted off, like worthless waifs, down the black stream of profligacy and vice, whose waves are constantly whirling past and around us.

NOT A SECTARIAN MOVEMENT.

To the general public we may say, by way of memento, that our character is not sectarian. All evangelical denominations are embraced within

the sphere of our endeavors ; and even to the brethren in Christ Jesus of those persuasions whose action is not united with ours, we nevertheless say, most heartily, God speed you. Whatever value we may attach to the differences of belief which separate us, at all events we rejoice to see your children gathering largely into your schools, and the best minds among you carrying out, in this department of that "service which is the law of the universe," the grand idea of the angelic anthem, Glory to God in the highest ; and on earth peace, good-will to men !

TO THOSE WHO ARE ENGAGED IN SABBATH SCHOOLS.

To those friends of the cause whose efforts have been with us hitherto—and will be continued with us, we hope, as long as they are permitted by the Great Husbandman to remain in this part of his vineyard—we would say in the words of the Apostle, "Be not weary in well doing, for in due time ye shall reap if ye faint not." You are engaged in a service than which none is more really honorable, none more dignified. To wrestle with the giant intellects and matured powers in the arena of the great world, may bring more *eclat* and satisfy more our yearnings for distinction. Yet, after all, intellect, power, distinction, are not the highest qualities nor the highest objects in life. How often have the intuitions of a child-like faith put to the blush the deepest inductions of a far-piercing intellect? How many Sabbath school children will you find actually doing more to advance the cause of Christ in the world by the atmosphere of love and purity and faith which they carry around them wherever they go, than many a brilliant, but lifeless minister! "Except ye be converted, and become as little children," says our Savior, "ye cannot enter into the kingdom of heaven;" and it may well be that to form the character of one such as we have described, may be rendering more solid service to the cause of God in the world than to write a book which should give its author a claim to the title of "Defender of the Faith," or to create a sensation which should thrill through America and Europe. "Take heed"—oh, it is a sublime and needed voice—"take heed that ye despise not one of these little ones."—Matt. xix. 10.

Here then is a cause in which the largest hearted philanthropist can see a prevention which is infinitely better than any cure ; in which the patriot can see the safest, the largest, the truest, the only thoroughly reliable hope of this country, and which the Christian can rejoice over with the Master, in that "the things hidden from the wise and prudent are revealed unto babes." Come one—come all! Help! help! For your country's

sake, for humanity's sake, for your own sake, for Christ and his church's sake, help to carry it on to its full completion. And—

Then shall the voice of singing,
 Flow joyfully around,
 And hill and valley ringing
 With the triumphant sound,
 Proclaim *the contest ended!*
 And Him who once was slain,
 Again to earth descended,
 In majesty to reign!

Amen and amen!

S. D. SIMONDS,
 JOHN ARCHBALD,
 D. O. SHATTUCK,
 HENRY BAKER,
 W. G. BLAKELY,
 CHARLES FITCH,
 J. M. PARKER,

Committee.

ORGANIZATION

OF THE

STATE SUNDAY SCHOOL COMMITTEE.

The State Sunday School Committee, appointed by the Convention held in this city in May last, met on Monday, August 6th, and organized by appointing

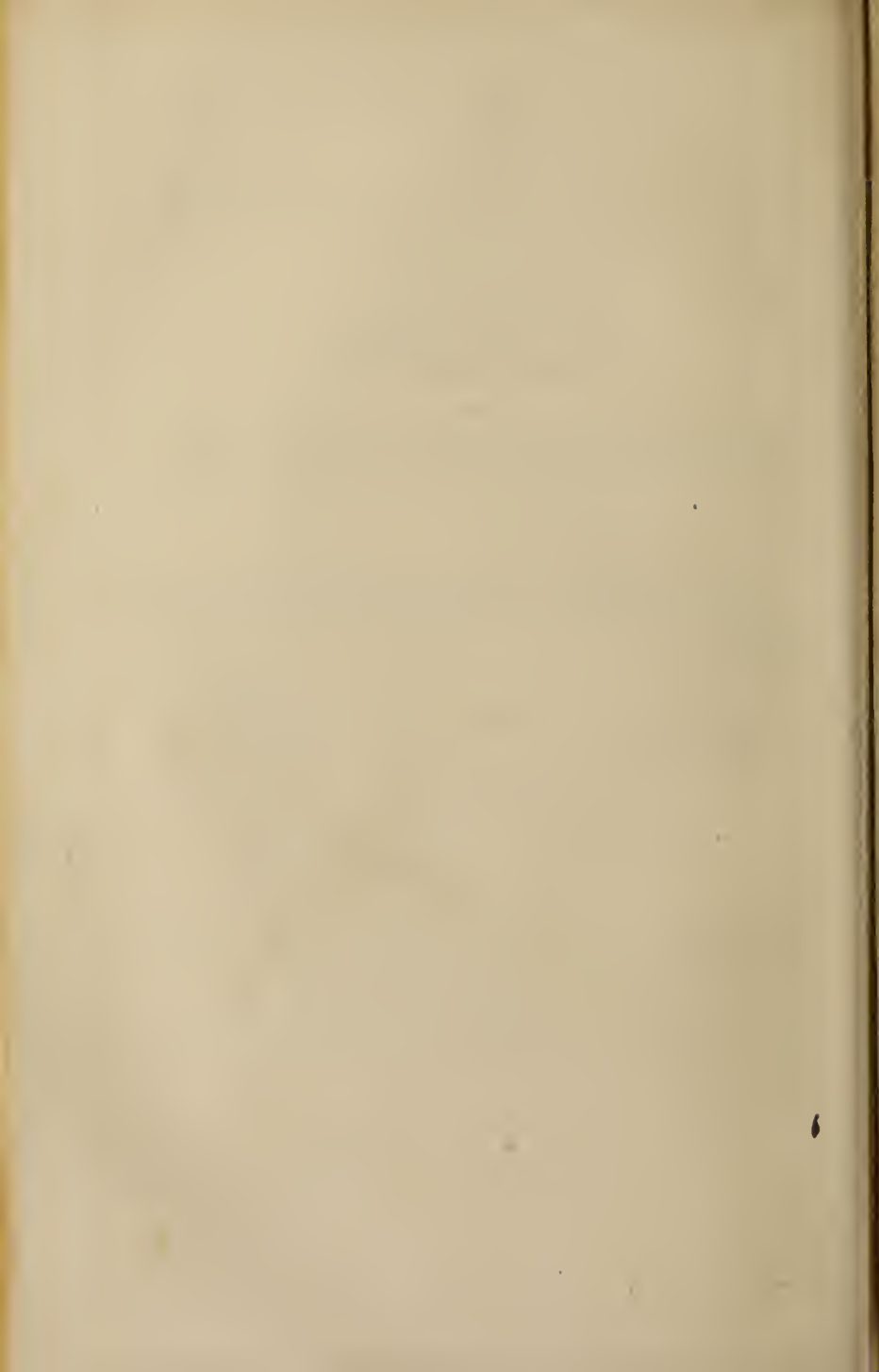
E. P. FLINT,President.
A. B. Forbes,Vice President.
Ralph C. Harrison,Secretary.
Charles Spencer,.....Treasurer.

Executive Committee:

E. P. Flint, Charles Spencer,
Ralph C. Harrison. William R. Wadsworth,
A. B. Forbes.

The address prepared by the Committee on that subject was then read and approved, and ordered to be printed, together with the proceedings of the Convention, for circulation throughout the State.

The Committee resolved to meet regularly at the rooms of the Young Men's Christian Association, in this city, on the first Thursday of each month, at 4 P. M.



In the Diocese of California.

REPORT

OF THE

ECCLESIASTICAL TRIAL

OF THE

REV. GEO. B. TAYLOR,

UPON A PRESENTMENT FROM THE STANDING COMMITTEE OF THE

Protestant Episcopal Church,

...

OF THE DIOCESE OF CALIFORNIA,

FOR AN ALLEGED VIOLATION OF THE CANONS OF THE CHURCH.

Ecclesiastical Court:

REV. J. L. VER MEHR, D. D., OF SAN FRANCISCO.

" DAVID F. McDONALD, D. D., OF STOCKTON.

" L. G. GASMAN, OF SONORA.

CHAS. H. HALSEY, LAY ASSESSOR, OF SAN FRANCISCO.

COUNSEL FOR PRESENTORS:

REV. MR. GOODMAN, OF NAPA.

COUNSEL FOR RESPONDENT:

REV. W. H. HILL, OF SACRAMENTO.

SAN FRANCISCO:

GAZLAY'S STEAM PRINT, 513 CLAY STREET.

1861.

Entered according to Act of Congress, in the year of our Lord One Thousand Eight Hundred
and Sixty-one,

By DAVID M. GAZLAY,
In the Clerk's Office of the District Court of the Northern District of the State of California.

PREFACE.

THE reasons for the publication of this pamphlet are these : A strong desire has been expressed by many to understand the nature of the charges preferred against the Rev. Mr. Taylor ; also, the character of the testimony on the part of the prosecution ; with the letters and papers referring to, and connected with this very interesting and important investigation. It is deemed, by the friends of the Church as well as the friends of Mr. Taylor, that this is the only shape in which the facts can be presented, so as consecutively to place before the world the circumstances as they occurred, and to prepare the unprejudiced to judge correctly.

PUBLISHER.

EXPLANATORY REMARKS.

Perhaps, in the whole history of modern church government, there seems never has been a more cruel, unjust and unchristianlike sentence than that recently pronounced against the Rev. Geo. B. Taylor by a court composed of three Episcopal clergymen of the Diocese of California. As will be seen by the charges and proceedings contained in this pamphlet, Mr. Taylor was accused of "preaching and reading prayers before the Episcopal Mission Sunday School," contrary to the admonition of the Standing Committee, the then ecclesiastical authority of the Church.

It will be remembered by all familiar with this School, that on account of its action in inviting the Rev. T. Starr King, an Unitarian clergyman of this city, to deliver a Fourth of July oration before them, they so offended by said action the authorities of the Episcopal Church as to call forth from them a public disapprobation of their course.

Upon the announcement of this "*Bull*," as it was termed, the community became indignant. The public journals in no measured terms reprobated the action of the Standing Committee with almost an unanimous voice; they regarded their action as a wanton and unprecedented usurpation of dictatorial power unknown in the history of the Church.

Mr. Taylor, on the occasion of this Fourth of July celebration was solicited to offer up the accustomed prayer; but when urgently solicited by the authorities of the Church not to do so, and, to accommodate *their* wishes more than to gratify his own, had his name stricken from the programme.

In a few days after this he was invited to preach to the Episcopal Mission Sunday School, and knowing of no *just* reason why he might not do so, consented. He was in a few days informed that on account of the action of said School, in its selection of an orator, and its subsequent disclaiming the authority of the Standing Committee to dictate to it in such matters, it

was thereby no longer under the government and supervision of the Episcopal Church.

By this act of the Standing Committee a school of *four hundred* children, with their parents and teachers, were cast without a shepherd upon the world. Under the circumstances they again appealed to Mr. Taylor to administer to them the word of life, and he having in the meantime received a letter from the venerable Dr. Clark, assuring him that there existed no canonical prohibition to said service, and assuring him that such was the decision of Bishop Kip, who had pronounced the whole a dead letter on account of its impracticability, and assuming that the Standing Committee was laboring under a misapprehension of the decision of the Bishop, *gave heed* to the pressing solicitations of the officers of the School, and on the 13th of last October began his missionary labors with them, which he continued to about the 20th of December, when, on account of the charges preferred against him, herein contained, he gave notice that services would be suspended for the present.

We have thus briefly set forth the reasons for said charges. Nothing of an immoral character is charged. Mr. Taylor has never been guilty of *public card-playing*; has never been guilty of perpetual *rum drinking*, or visiting places *disreputable* IN THEIR CHARACTERS, none of THESE things are charged. But *he is* charged with having, contrary to the *godly* admonitions of his elder brethren, "*preached and prayed* to the Episcopal Mission Sunday School," and for this violation of an "impracticable canon," is "DEPOSED FROM THE HOLY MINISTRY!"

Upon the assembling of the court before which he was tried it was evident to every impartial observer that "*crush the wretch*," was the key-note that would ring out its future action. One of the members of said court was a member of the Standing Committee, and had already pre-judged the case and pronounced sentence. It is alleged that another publicly asserted that "he was so prejudiced against Mr. Taylor that it would be impossible for him to do him justice." While the other, by his undignified manner, gave the most unquestionable evidences of his partiality. It was a notorious fact, also, that other parties

present did their utmost, by winking and blinking, and by private conversations with the court, to prejudice them against the respondent.

But the most serious outrage was perpetrated by the ruling of the court, in which Mr. Taylor's most important witnesses were excluded and denied the privilege of testifying to facts which would go to show that Mr. Taylor had acted upon the advice of his elder brethren; that he had gone forward in the discharge of his duty upon at least the implied permission of his Bishop; and that he had not wilfully violated the canons of the Church. Rev. Mr. Hill, of Sacramento, counsel for the respondent, insisted that this testimony was a part and parcel of the case; plead that his client might have the benefit of the only evidence he possessed to justify his position; hoped that the gentlemen of the court, as brethren, would not refuse him his request. But the *programme* had been made out; the "Standing Committee were not to be implicated," *and to strangle the truth the evidence is denied.*

Mr. Hill, on behalf of the defense, entered his protest, and with Mr. Taylor and his friends left the court room. With these preliminary remarks, the reader will be prepared to enter upon the investigation of the following pages, which will give a full and impartial history of this whole matter.

The first official document received by the Standing Committee, announcing the fact of Mr. Taylor having accepted a call to officiate regularly for the Episcopal Mission Sunday School, was as follows:

SAN FRANCISCO, October 1, 1860.

To the Standing Committee of the Protestant Episcopal Church of the Diocese of California:

GENTLEMEN:—For and in behalf of the Mission Sunday School, I have the pleasure of informing you that in order to extend the principles and influence of our missionary enterprise, arrangements have been made, in addition to the teachings of the Sunday School, for the preaching of the Gospel, that any person so disposed may attend divine service every Sunday, without money and without price, viz: The seats will be *free*, and *no* collections taken up, except on the first Sunday of every month for the benefit of the Sunday School.

No parish has been, or will be organized for the present. The government of the institution will continue to be the Superintendents and Teachers of the Episcopal Mission Sunday School.

The Rev. George B. Taylor has accepted a call, and will permanently officiate.

The place of holding service will be at Platt's Music Hall, Montgomery street, until suitable provision is made in the southern or other part of the city.

Trusting, as no doubt, the above will meet your approbation, I am, gentlemen, yours, very truly,

FRANK B. AUSTIN,
Corresponding Secretary, &c., E. M. Sunday School.

The reasons why Mr. Taylor accepted the call; or what quieted his apprehensions with regard to the legality of the step, was the following letter, received about the 8th of July last :

[No. 5.]

SAN FRANCISCO, July 6th, 1860.

REVEREND AND DEAR BROTHER :

I have had to-day put in my hands a letter without date, directed to you, and signed S. C. Thrall, on the subject of your having officiated, of late, at the "Mission Sunday School," &c. I write now to relieve your feelings, by stating to you certain facts, viz: Some weeks previous to the departure of our Bishop, I was called on by certain parties for advice relative to the very matter in question, and I cited the Canons referred to by Mr. Thrall, and decided that the parties were prohibited from establishing a separate service within the limits of other parishes. But not feeling quite certain that I was right, I sought an interview with our Bishop, and he instructed me that I was in error; that the Canon in question had long been a dead letter, because it had been found impracticable, and that there is no Canonical prohibition to establishing a Church in any part of any city or village, irrespective of any or all the Churches previously existing therein. As a *matter of courtesy*, I have always sought the approbation of the nearest Rectors when about to solemnize marriage, but I think, and I found it the opinion of our Bishop, if I mistake not, that you and I, every Clergyman in good standing, is perfectly at liberty to preach wherever he can find a congregation willing to hear him. We are to "preach the Gospel to every creature," and we have an unequivocal right to organize a Church wheresoever we can, and no previously existing Church can legally hinder us; so our good Bishop decided, most unequivocally. Pray, sir, therefore dismiss your unhappy feelings. I regret that you did not call on me, not only because no man more richly enjoys a visit from any brother than I do, but also because I might have saved you unhappy hours. God bless you, my brother, and reward you an hundred fold for your late labors of love for that very prosperous Sunday School, and for all your labors in the cause, for which our Savior deemed it not too much to submit to buffetings, ignomy and a most cruel death.

Faithfully and affectionately, your brother in Christ,

O. CLARK.

Rev. GEO. B. TAYLOR, Rector of St. John's Church, Marysville.

P. S.—I find Mr. Thrall's letter has a date at the end, July 4th.

O. C.

From the language of this letter, also from advice received from the Rev. Mr. Hill, of Sacramento city, Mr. Taylor gave up his charge on or about the 28th of September last, and repaired to San Francisco to take charge of this new and growing missionary work, when on or about the 4th of October, he received from the Standing Committee the following admonitory letter :

[No. 10.]

SAN FRANCISCO, Oct. 3d, 1860.

REVEREND AND DEAR SIR :—At the regular monthly meeting of the Standing

Committee of the Diocese of California, held in the Library-room of Trinity Church, San Francisco, on the second day of October, A. D. 1860, on motion, the following admonitory letter was addressed to you :

THE REVEREND GEORGE B. TAYLOR :

DEAR SIR :—By a letter from the “Corresponding Secretary of the Episcopal Mission Sunday School,” we are informed that you have “accepted a call” from said school, and “will permanently officiate.”

The Standing Committee would hereby call your attention to the fact that, by thus officiating, you will act in violation of Section 6, Canon 12, Title 1, of the “Digest of the Canons” of the Church. They would further remind you that the whole of the canons, as they now stand, were passed at the meeting of the General Convention of the Church, held in the city of Richmond in October last, and became the law of the Church on the first day of January, A. D. 1860, from which time all other canons of the Church were repealed. (See Title 1V, Can 3 of the Digest.) They would also remind you that the principle of the canon has been the law of the American Church from the time of its organization, and has been enforced ; and that, in consequence of some doubt which had arisen as to the interpretation of the clause respecting the boundaries of parishes as defined in the former canon, the canon, after full discussion, was put in its present form in October last.

By the eighth vow of the Ordinal for the ordering of priests, all persons admitted to the order of priesthood in the Church are asked : “Will you reverently obey your Bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments ?” And make answer : “I will do so, the Lord being my helper ;” In similar language is the like pledge made at the “Making of Deir cons.” (See the vow.) The pledge of the clergy to obey the godly admonitions of those who, by the canons of the Church, have the government over them, involves the corresponding duties of the constituted authorities of the Church to give admonition to the Clergy, at least when they find them, from any cause, about to fall on a violation of the law of the Church ; and the Standing Committee being, in the absence of the Bishop, the ecclesiastical authority of the Church in this Diocese, would evidently prove recreant to a solemn duty and responsibility if they fail at this time to give you such admonition as, in their judgment, your proposed action makes necessary.

The Standing Committee, therefore, having called your attention to the canons applicable to the case, do hereby affectionately “*admonish*” you, under the solemn sanction of the vow twice made by you, not to enter on this violation of the law of the Church. They remind you that such action will be a violation, not merely of a law of the Church, but of the sacred vows of ordination, which twice you have called God to witness, and besought him to aid you in keeping. With all the tenderness of affection which belongs to brotherhood in the body of Christ, they would remind you of the solemnity of those occasions, when, calling God to witness, and asking his aid, you pledged obedience to the authorities of the Church, and thereupon approached the altar to seal in the reception of the holy communion of the body and blood of our blessed Savior the vows you had but just pronounced. We beseech you to give earnest, careful consideration to this admonition, and we pray that God may direct you, in all your doings, with his most gracious favour, and further you with His continual help ; that in all your works begun, continued and ended in Him, you may glorify His holy name, and finally, by His mercy, obtain everlasting life through Jesus Christ, our Lord.

[The above is a true copy from the minutes of the Standing Committee of the Diocese of California.

BENJ. AKERLY, Sec'y.]

Being somewhat surprised at the action of the Standing Committee, and desiring that no action against him should take place in the absence of the Bishop, Mr. Taylor on the 11th of October wrote to the President of the Committee the following reply :

[No. 11.]

METROPOLITAN HOTEL, Oct. 11th, 1860.

To the REV. S. CHIPMAN THRALL, *President of the Standing Committee of the Diocese of California :*

REVEREND AND DEAR SIR:—Permit me, through you, to acknowledge the reception of an admonitory communication, signed by Benj. Ackerly, Secretary of the Standing Committee, in which I am solemnly admonished not to enter upon the violation of the law of the Church. I trust, sir, that nothing I have done in the past, or may do in the future, will violate the *usages* of the Church. I cannot help, sir, but feel that, in this particular case in which I am involved, the Standing Committee have been very careful in their exact and rigid interpretation of the canon to which my attention has been directed.

A number of gentlemen and ladies in this city desire a free church, with their little ones, they seek, without pecuniary restraints, to worship God. They do not purpose at present to organize a parish, but will temporarily hold their services in the new Music Hall. They purpose at some future time buying a lot and then, as circumstances allow, build a church. They have invited me to officiate for them, and presuming that I unquestionably had the right so to do, consented.

In all this matter I have been governed by the advice and experience of my elder brethren in the ministry. Some weeks since I received from Rev. O. Clark a letter, from which I make the following extract :

"Some weeks previous to the departure of our Bishop I was called on by certain parties for advice relative to the very matter in question, and cited the canon referred to by Mr. Thrall, and decided that the parties were prohibited from establishing a separate service within the limits of other parishes. But, not feeling quite certain that I was right, I sought an interview with our Bishop, and he instructed me that I was in error ; that the canon in question had long been a dead letter, because it had been found impracticable, and that there is no canonical prohibition to establishing a church in any part of any city or village, irrespective of any or all the churches previously existing therein. * * * And we have an unequivocal right to organize a church wherever we can, and no previously existing church can legally hinder us. So our good Bishop decided most *unequivocally*. Pray, sir, therefore dismiss your unhappy feelings."

If the above extract is the language and decision of our beloved Bishop, why am I admonished to desist? And why should the Standing Committee be so careful to direct my attention to a canon which the Bishop has declared to be null and void because "impracticable?" I seek not to interfere with the rights of other clergymen, to trespass upon previously organized parishes, or to violate the rules of the Church. I seek to preach Jesus Christ and him crucified, the power of God and the wisdom of God. An opening for that purpose presents itself in this city ; I am urgently solicited to accept it, and, by virtue of my commission and the vows of God that are upon me, I feel inclined so to do. In conversation with Rev. Mr. Hill on last Saturday, he said, if my memory serves me right : "If I was without a parish and was invited to preach for those folks, I should do so."

I trust the Committee will not act hastily or treat me harshly in this matter. Having given them, as I have, the sentiments of our Bishop, as communicated to Dr. Clark, I do hope they will take no steps against me until his return. I do know the Bishop had the most kindly feelings toward the Sunday School that he visited, and countenanced its laudable efforts in bringing little children to

the cross of Christ. I beseech you, brethren, act advisedly, soberly, mercifully and in the fear of God, and may the great head of the Church so graciously pour upon you his divine favor as that all your acts may have a wise reference to the present good of his Church and the future glory of all his people. And now, gentlemen, trusting that wisdom and forbearance may direct all your future actions in my case, I have the pleasure of subscribing myself your most humble servant and brother in Christ.

GEO. B. TAYLOR.

On the return of the Bishop of the Diocese from the East, and before he had time for consultation with the friends of Mr. Taylor, the following presentment and charges were placed in his hands :—

PRESENTMENT
OF
REV. GEORGE B. TAYLOR.

TO THE RT. REV. INGRAHAM KIP, D. D., BISHOP OF THE Dio-
CESE OF CALIFORNIA :

I. The undersigned, appointed by the Bishop agreeably to Canon twenty of the Diocese of California, to whom was sent the sealed package, containing charges against the Rev. Geo. B. Taylor, a priest of the Protestant Episcopal Church, in said Diocese, have considered said charges and believe they are of such a nature as, if true, to require discipline.

They therefore present, that the said Geo. B. Taylor, on the Sunday preceding the 4th day of July, A. D. 1860, in violation of Title 1, Canon 12, Section 6, of the "Digest of Canons," intruded himself into the parishes of his brother priests, viz: the parishes of Trinity Church, of which the Rev. S. C. Thrall is rector; Grace Church, of which the Rev. F. C. Ewer is rector; of the Church of the Advent, of which the Rev. F. M. McAllister is rector; of St. John's Church, the rectorship of which is vacant, jointly occupying the city of San Francisco for their joint parish boundaries, and within which they have joint parochial jurisdiction, by Title 1, Canon 12, Section 6, of the "Di-

gest of Canons," by reading prayers and *preaching without canonical consent*, as provided in Title 1, Canon 12, Section VI, within the joint parochial care of the aforesaid parishes, *in a building then occupied by the Episcopal Mission Sunday School*, on Mission Street, between First and Second Streets, San Francisco.

II. They present, further, that the above specified intrusion is in violation of the third, sixth and seventh vows of his ordination to the priesthood.

III. They present that the said Geo. B. Taylor, on or about Sunday, the 14th day of October, A. D. 1860, in known and willful violation of Title 1, Canon 12, Section 6, of the "Digest of the Canons," against the personal remonstrance of the Rev. B. Akerly, the Rev. S. C. Thrall and Mr. Edward Stanley, who each called his attention to the canon aforesaid, again intruded himself into the parishes of his brother priests, viz : the parishes of Trinity Church, of which the Rev. S. C. Thrall is rector ; Grace Church, of which the Rev. F. C. Ewer is rector ; the Church of the Advent, of which the Rev. F. M. McAllister is rector ; St. John's Church, of which the rectorship is vacant, jointly occupying the city of San Francisco, and having the boundaries of the city of San Francisco for their joint parochial jurisdiction, by Title 1, Canon 12, Section 6, of the "Digest of Canons," by reading prayers and preaching without canonical consent, as provided in Title 1, Canon 12, Section 6, within the joint parochial care of the aforesaid parishes, *in a building then and now occupied by the Episcopal Mission Sunday School, known as "Platt's Music Hall," San Francisco, and that he has continued such intrusion by regularly reading prayers and preaching on Sunday mornings since, at the same place.*

IV. They present, further, that such intrusion, as specified herein, is in violation of the third, sixth and seventh vows of his ordination to the priesthood.

V. They present, further, that by such intrusion, as hereinbefore specified, he was guilty of wilful violation of his eighth vow of ordination to the priesthood, in that, having previously received from the Standing Committee of the Diocese, at that time by the appointment of the Bishop, according to Title 1, Ca-

non 13, Section 13, the ecclesiastical authority of the Diocese, a letter, dated San Francisco, September 2d, 1860, a copy of which, from the minutes of the standing committee, was sent to the said Geo. B. Taylor, by the Rev. Benjamin Akerly, the Secretary of the committee, in which letter his attention was called to the law of the Church, and to his vow of obedience in the eighth vow of his ordination to the priesthood, and solemnly admonishing him not to violate the law of the Church, and that such violation, after admonition, would be a violation of his ordination vows, he persisted in such intrusion and violation as hereinbefore specified, and has continued in such violation by reading prayers and preaching in said *Platt's Music Hall*, in disregard of admonitions, regularly on Sunday mornings for several weeks after the receipt by said Geo. B. Taylor of said letter.

VI. They further present, that, as above specified in the several charges, the said Geo. B. Taylor has wilfully violated the law of the Church of which he is a priest, *to the scandal of the Church* and the *grief* of her *faithful members*, setting an evil example of disobedience and disorder, hurtful to the good name of the Church, and so hindering her work. That he has, knowingly and wilfully, against private remonstrance and official admonition, violated vows the most solemn and sacred, sealed when taken by the reception of the holy communion; that he has continued in such violation; that in each and all the above charges he is liable to presentment and trial, under Canon twenty of the Diocese of California; that, in justice to the Church, he should be tried as provided in said canon.

The witnesses to sustain the presentment are the Rev. B. Akerly, the Rev. S. C. Thrall and Mr. W. G. Badger.

O. CLARK,
H. GOODWIN,
EDWARD STANLEY.

December 29th, 1860.

Canon referred to in the Presentment as violated by the Respondent

REV. G. B. TAYLOR.

Canon XXXI, of 1832—"Of the officiating," etc.

"No clergyman belonging to this Church shall officiate, either

by preaching, reading prayers or otherwise, in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish, or cure, or, in his absence, from the Church-wardens and Vestrymen, or Trustees, of the congregation. Where parish boundaries are not defined by law or otherwise, *each city-borough, village, town or township*, in which there is one Protestant Episcopal church or congregation, or more than one, such church or congregation shall be held, for all the purposes of this Canon, to be the parish, or parishes, of the Protestant Episcopal clergyman, or clergymen having charge of said church or churches, congregation, or congregations. But if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse without good cause his consent to any other minister of this church to officiate within his cure, the Church-wardens, Vestrymen, or Trustees of such congregation shall, on proof of such neglect or refusal, before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their church to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained, that, in every such case, no minister of this Church other than the parochial clergy of said cures shall preach within the common limits of the same in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches."

[A true copy.

WM. H. HILL.]

Mr. Taylor, about the 4th of January last, received the following notification of the charges, with notice of the day of trial, &c.

[No. 2.]

DIOCESE OF CALIFORNIA, Jan. 2d, 1861.

TO THE REV. GEO. B. TAYLOR, PRESBYTER :—

Having this day received from the Board of one layman and two clergymen, appointed by me to open the sealed package of charges which have been preferred against you, the proper presentment founded on said charges, and also notice of its service upon you, in accordance with the canon I hereby give you notice that the time for the constitution of the Court will be Monday, January 14th, at 12 M.; and the place, the library-room of Trinity Church, in this city.

I also give notice that the Court so constituted will meet at the same place for holding the trial on the 14th day of February, at 10 A. M.

WM. INGRAHAM KIP,
Bishop of California.

ECCLESIASTICAL TRIAL.

The trial of the Rev. George B. Taylor, late of Marysville, before an Episcopal Ecclesiastical Court, for violation of the canonical rules of that Church, commenced at Trinity Church, at half-past 1 o'clock, P. M., February 14th.

The Court consisted of the Revs. Ver Mehr, of San Francisco; Gasmann, of Sonora; and McDonald, of Stockton. There were present, as counsel for the parties at issue, Rev. Mr. Goodman for the Church authorities, and Rev. W. H. Hill, of Sacramento, for Mr. Taylor.

The Church being thrown open, the Judges were sworn in, and at noon many interested persons assembled to witness the proceedings. It was at first decided by the Judges that the trial should take place in private, in the vestry, to which Mr. Hill objected, as the matter at issue was immediately pertinent to the character of Mr. Taylor, who desired that it might be public, *i. e.*, in the body of the Church. Mr. Taylor at last refused to take part in the proceedings if the trial was not public, and finally it was so ordered.

The Court being seated at tables brought in for the purpose, it was observed that one or two members of the Press were present, whereupon the rule of the Church was read to the effect that "presbyters or lay communicants of the Church" might be present at such trials, and it was requested of all others to leave the Church, except they be witnesses, and then, only one at a time

could be present. This was a hint to the reporters to absent themselves, which they did, though those present had been summoned in writing to attend. The defendants were desirous of having them remain, but for some reason unexplained, the plaintiffs objected, and the members of the Press left the Church. Mr. Hill then read a statement of facts, admitting the charges made of preaching and reading prayers before the E. M. Sunday School, as set forth in the indictment.

Judge Hager then entered and swore the witnesses, when the trial proceeded in brief as follows, the testimony being taken down in writing by the Secretary, and continuing until half-past four o'clock.

Edward Stanley called.—Had several conversations with Mr. Taylor. It was just before the 4th of July. I told him I understood he was about to officiate as a clergyman in San Francisco, before an organization known as the Episcopal Mission Sunday School, at which time an address was to be delivered by a *Unitarian clergyman*. I told him in kindest terms that if he did so officiate he would offend a great many persons in the Church and violate this canon law. That was the substance of the conversation. Mr. Taylor disclaimed any intention to violate any canon law. I told him if he did this he would be presented. I have had several conversations with him of the same purport up to the 13th of October, 1860. The first warning was confined to the officiating on the 4th of July. The subsequent conversations referred to his officiating for the school regularly. Some time previous to October 13, 1860, the Standing Committee addressed a letter to Rev. Mr. Taylor, a copy of which is in their minutes, and to which he made a reply. On the 13th of October, 1860, I called on Mr. Taylor at the Metropolitan Hotel, at which time I delivered him a letter from Dr. Clark of that date, a copy of which I have retained. I had a long and earnest conversation with Mr. Taylor, in which I entreated him not willfully to violate the laws of the Church, or it would unquestionably lead to his presentment and trial. He referred to the fact that Dr. Clark had written him a letter, and I then called his attention to the fact that the letter of Dr. Clark, which I then delivered to him, would satisfy him that Dr. Clark's previous advice had been given him before he had read the canon of 1859. Mr. Taylor also said that he had taken the advice of Rev. Mr. Hill. We had a long conversation, the whole of which I do not remember.

I called on Mr. Hill on the same day, as I had previously done on other clergymen, for the purpose of asking his interference and influence with Mr. Taylor, to save him from the effects upon his standing and character, as a clergyman, of the results of a trial. To speak very moderately, I obtained no satisfaction from Mr. Hill.

In my last conversation with Mr. Taylor he referred to what Dr. Clark had written as to the opinion of the Bishop, to which I said that Bishop Kip left the Diocese during the session of the General Convention in May. At that time it was very certain that Dr. Clark had not received the Canons of 1859, and that the conversation to which he referred with the Bishop must have referred to canons passed before 1859. He made no other explanation, except to argue that there were other acts of misconduct on the part of clergymen more deserving of blame than any conduct of his could be. A further explanation was, that the *Church of the Advent* had requested a Jew and a Roman Catholic to deliver addresses for the benefit of that church; to which I replied the difference was very great. Over the Episcopal Sunday School, and over him, the Standing Committee, in the absence of the Bishop, *thought they had a right to exercise some authority*; but that over the conduct of other individuals, attached to other churches, we claimed no jurisdiction or authority.

Mr. Taylor never *denied* that he was violating a law of the Church, except so far as to say that he had asked Mr. Thrall and Mr. Pierce, who said they had no objection, but that McAllister had positively refused. I told him he must be mistaken about Mr. Thrall, because he had united in that letter from the Standing Committee.

Cross-examination.—Mr. Taylor's allusion to the lectures of the Church of the Advent did not refer to T. Starr King's letters. Mr. Taylor argued that he had obtained consent of the Bishop, Thrall, and Pierce. Am not able to say whether the Episcopal Mission S. School is an recognized institution by Diocesan authority. Its managers *contemptuously* disclaimed the authority of the Standing Committee, after which the Standing Committee refused to recognize the Episcopal Mission Sunday School or interfere further with its proceedings.

Rev O. Clark called.—On July 6th I wrote a letter to Mr. Taylor.

When writing the letter of July 6th, I had not seen the canon of 1859, and did not know of its existence. My interview with Bishop Kip was some three or six months before the May Convention. Previous to October 6th I think I had seen the

canons of 1860. I wrote the first letter because I had been told that Mr. Taylor's feelings were wounded. The third letter was written in consequence of having seen the canon.

SEPTEMBER 7th, 1860.

WM. G. BADGER, ESQ.:

DEAR SIR:—Upon more mature reflection, I have felt it my duty to put in writing my views relative to the matter concerning which you kindly conferred with me this morning. My well known friendly feelings toward the Sunday School which owes its existence and highly prosperous condition to your praiseworthy energy and enterprise, are too well known to render it at all necessary for me to preface what I have to say on the subject with any assurances to that effect, and you, sir, very well know that I was far from reproaching your having had full religious services in your hall once, and even twice, heretofore. I wish it also to be distinctly understood that I shall make no opposition to Mr. Taylor's continuing to hold divine service in your hall. But, I must express my surprise that any clergyman of our Church should not be deterred, by his own self-respect, from holding *stated* services there under existing circumstances. And I also tender to you my affectionate advice to refrain from employing any clergyman to hold *stated* services there before you shall be able to confer with the Bishop of the Diocese. Should you do so I am afraid it will raise a storm of hostility from parties on each side of you which it may be difficult for the Bishop to allay, because you will have thrown yourselves off from the right which now you hold, and place yourselves, if not canonically, at least discretionally, in the wrong, and it will also render it very difficult for the clergyman whom you may employ to vindicate himself to his Bishop. You can, as you have already done *occasionally* have full services with entire safety, and then hereafter organize, a church, in full accordance with your Bishop's approbation and cordial co-operation. Thus you will avoid much strife, which always is detrimental to the Church.

Here, sir, you have my views on the subject entire, in all christian love. May God bless you and your enterprise and crown your efforts with long-continued and increasing success.

I remain, sir, with the highest respect, very affectionately,

Your brother in Christ,

ORANGE CLARK.

Cross-examination.—Wrote the letter of October 6th previous to consultation with Mr. Stanley; wrote the letter of October 13th afterwards.

SAN FRANCISCO, October 13, 1860.

REVEREND AND DEAR BROTHER: I wrote you on the 6th instant, requesting you to return a letter I had previously written to you, relative to your having violated a Canon of the Church, by officiating in this city. Not having heard from you, I suppose my letter was not received.

I am compelled by what I regard a sense of duty to the Church, as well as from an idea of what is due to you and myself, to say that the letter I wrote to you was intended to relieve your distress, caused, as I had heard, by a fear on your part of having acted in disregard of a law of the Church. It was not meant to justify you in any future conduct.

Upon more careful examination, I have no doubt the Canon of 1860 forbids your officiating in this city, except upon the conditions expressed.

When my letter was written, I had not seen the Canons of 1860. I beg leave again to withdraw that letter.

My sense of Christian duty and regard for you and every brother, compel me to say that I cannot approve of any course of conduct in disregard to the admonitions of the Standing Committee.

I certainly am unwilling that my name shall be used as approving such conduct.

Faithfully, your brother,

ORANGE CLARK.

REV. GEORGE B. TAYLOR.

I did understand the Bishop to decide the letter of the canon impracticable; never understood him as giving any other construction to the canon than is in my letter.

Bishop Kip called.—I know of the existence of the Episcopal Mission Sunday School. I did not consent but positively refused to permit any clergyman to hold regular services in the center of the city anywhere. Last Spring, before I left the city, Mr. Badger called and expressed his wish to have services. I think it was his object to have Dr. Clark officiate. I expressly told him that no assent could be given to services in the center of the city; but they could have services below my residence, somewhere near Third and Harrison streets, as services of the Church were wanted there, and not in the center of the city. I think Mr. Badger said they wanted services in the center of the city but not in the outskirts.

I recollect a conversation with Dr. Clark about applying for the consent of the clergy. Dr. Clark asked with reference to the canon on the formation of parishes. I told him that according to the old canon, *civil divisions of the city were the parish boundaries*, and a clergyman might therefore establish a church in any ward of a city not occupied by another, in which case the consent of the clergy was not necessary. But the canon had not been found to work well, and had been modified at the Convention of 1859; how, I did not know, for I had not seen the new canon. I received the new Digest about three days before I sailed.

Cross-examined.—Church of the Advent and Trinity. Do not regard it as impracticable in geographical boundaries.

No action has been had by me and the Standing Committee under this canon, and hence the establishment of a new parish depends on the assent of the Bishop, acting with the assent of the Standing Committee. I have heard no complaints of Mr. Taylor's officiating since the presentment, or after I served the notice on him.

Rev. Mr. Thrall called.—About the 4th of July I had an interview with Mr. Taylor; the day after he officiated in Mission Street. I learned by notice in the papers of his holding service in Mission Street for the Sunday School. I sent him immediately a note informing him that the service was in violation of that canon. He called the same afternoon. When he called I think

he said he was not aware that the service was in violation of the canon.

I took down the Digest of the Canons and called his attention to Section 12 of Canon 5, Title III of the Digest of Canons. In some way, precisely how I cannot distinctly remember, he expressed a belief that the opinion of the Bishop was that the canon was void because impracticable. I said to him that the opinion of the Bishop must have related to an earlier canon, which, I thought was passed in 1856 ; it was in 1853.

SAN FRANCISCO, June 27th, 1860.

REVEREND AND DEAR SIR:—By this morning's paper I see that you are advertised to take part in the proceedings of the Mission Sunday School of this city on the 4th of July proximo. I trust that this is without your authority and consent. I do not know that you are aware that the School has invited Mr. Starr King, an Unitarian, to make the address. It has deeply wounded the feelings of almost all the church people in the State. No other Sunday School of the Church will take part in the celebration by reason of this action. The Standing Committee will probably express an opinion on the subject on Saturday. If you have given your consent to appear, I suppose it must be in ignorance of the fact of Mr. King's position, and without your consent directly. It will bring scandal on, and grieve the Church. It will seriously injure your reputation in the State and in the United States, and cling to you like the shirt of Nessus wherever you may go hereafter.

If you have not authorized this, or if you withdraw your consent after knowing the facts, will you please to inform me by return mail, that I may say as much to the Standing Committee on Saturday, as it would save your name appearing on the record, or on any publication the Standing Committee may feel called upon to make under the circumstances.

Very respectfully,

S. C. THRALL,

Pres't of Standing Com.

COPY OF LETTER FROM S. C. THRALL.

MY DEAR TAYLOR:—

You remember that I told you, when you asked me, I was of the impression, though not quite sure, that by officiating on Sunday last in the Mission Sunday School, you have made yourself liable under the Canon. I have since had time to examine the subject, and find that you are liable for violation of the Canons, under Title 2, Canon 12, section 6 : "When in any town there is an organized Parish you are forbidden holding any service, except with the consent of the Rector, and if there be more than one, with the consent of a majority of the Rectors." (I presume no one would find fault with your past action. I certainly do not ;) but I give you the law on the subject, that you may act warily for the future, because such action puts you in the power of any one so disposed to give you serious annoyance and trouble. If you can call on me some evening, I will show you the Canon on the subject. Of course it does not hinder your action in any Parish Church, on the invitation of the Rector, or if vacant, the Wardens and Vestry.

Very truly, yours,

S. C. THRALL.

July 4th, 1860.

I then took down an earlier volume of the Canons containing that of 1853. I explained to him that this Canon of 1853 was doubtless by the Bishop *held to be impracticable*. Without show-

ing him the particular Canon, I stated to him its substance. That it may be the smallest subdivision of any city, or the parish boundary; that in New York this had been held to mean *election* districts; that it furnished no *protection against intrusion*, which principle of protection had always been maintained by the Church; that in consequence the next General Convention *had framed a new Canon to remedy the defect*. This Canon I handed to him. He seemed to read it, and I suppose was satisfied. I further stated to him that it was hardly possible that the Bishop had expressed an opinion on this Canon, as to my certain knowledge he had received his copy of the Digest by the mail preceeding his departure for the East; and I argued that my opinion was right because the Bishop could not have considered a Canon obsolete, which had been in operation only from January 1st, 1860, to May, 1860. I stated to Mr. Taylor that as his officiating had been in ignorance of the Canon, that of course no one would be disposed to annoy him for it; that even if they should, I would exercise any influence I possessed to hinder it; but that it was bad policy to put himself in a position in which any five communicants of the Church could compel him, if they had become dissatisfied with him from any cause, to stand a trial. I had no particular objection to that service. I did urge on him, however, that any service held there, would meet the disapprobation of the Bishop, as he had told me himself that he had refused consent to any services for the Sunday School.

Mr. Taylor never has applied for my consent to hold future services. I think that subject was never alluded to between us. I think Mr. Taylor said he had a conversation with Mr. Hill, and that Mr. Hill had not mentioned any such canon.

Before the Bishop's departure he conferred Episcopal authority on the Standing Committee.

Cross-examined.—I was not present at the General Convention when the Canon of 1859 was adopted.

Rev. M. Ackerly called.—I am a member and Secretary of the Standing Committee of the Diocese. On the 2d day of October the Standing Committee addressed a letter of admonition to Mr. Taylor. It was admonishing him against officiating in the Episcopal Mission School, in San Francisco, without canonical consent.

As Secretary of the Committee, I know that a letter was received from Mr. Taylor in answer to this admonition.

canon. In my morning's testimony I said that I thought the Rectors probably give their consent to Mr. Taylor's officiating, if

asked ; I referred only to a single service which he contemplated holding in August.

Cross-examined.—[Reads letter from F. B. Austin about Mr. Taylor's services—see Standing Committee's letter.] Says resolution embraced in same was adopted by the Standing Committee, June 30, 1860.

The Standing Committee took action in regard to the proposed Fourth of July celebration by the Episcopal Mission Sunday School, and published the following resolutions, as passed by them, in the *Alta California* of July 1st. [Read from the minutes of the Standing Committee by Mr. Akerly.]

At a meeting of the Standing Committee of the Diocese of California, held on the 30th day of June, A. D. 1860, it was unanimously

Resolved, That the action of the officers of the Episcopal Mission Sunday School, in their celebration of the Fourth of July, by which they have invited a Unitarian Clergyman to deliver an address to the children of the Episcopal Sunday Schools, has been had without the sanction of any of the Clergy of the Protestant Episcopal Church in this Diocese, and does not meet the approbation of the Standing Committee, at present the Ecclesiastical authority of the Diocese.

Resolved, That the Secretary of the Standing Committee be directed to publish this resolution.

The above is a true copy from the minutes.

Attest :

BENJAMIN AKERLY, Secretary.

The Sunday School replied in the *Alta* of the 3d as follows. [Read from the minutes of the Standing Committee by Mr. Akerly.]

RESOLUTIONS OF THE EPISCOPAL MISSION SUNDAY SCHOOL.—At a special meeting of the Superintendents and Teachers of the Episcopal Mission Sunday School, held on the 2d day of July, 1860, the following public advertisement (as above) from the *Alta* of Sunday A. M., was read, and resolutions unanimously passed.

Now, therefore. Resolved, That the above action was voluntary and uncalled for, as no permission or sanction was asked of said Committee, or any of the Clergy, for the privilege of celebrating our national anniversary, or as to *who* should deliver an *oration* (not an address) on that occasion.

Resolved, That in this enlightened age of the world, the action of the Standing Committee, at present representing the Ecclesiastical authority of the Protestant Episcopal Church in this Diocese, is an unwarranted assumption of Ecclesiastical dictation, unprecedented in modern times, and does not meet the approbation of the Superintendents and Teachers of the Episcopal Mission Sunday School.

Resolved, That the Secretary be directed to publish these resolutions.

Attest : A true copy.

SAMUEL D. KING, JR., Secretary.

The Standing Committee received a notice from F. B. Austin, Corresponding Secretary of the Episcopal Mission Sunday School, of their action in regard to regular service in Music Hall. [See letter to the Standing Committee on page 6.]

The Standing Committee replied to the said action of the school as follows :

SAN FRANCISCO, October 2, 1860.

Mr. F. B. Austin, Corresponding Secretary, etc., of Episcopal Mission Sunday School :

DEAR SIR :—At a regular monthly meeting of the Standing Committee of the Diocese of California, held on Tuesday, October 2d. on motion, the Secretary was directed to present you the following reply to your letter of October 1st.

Very respectfully yours, etc.,

BENJAMIN AKERLY, Secretary.

Frank B. Austin, Esq., Corresponding Secretary, etc., of Episcopal Mission Sunday School :

DEAR SIR :—The Standing Committee of the Diocese of California hereby acknowledge your favor of the 1st instant.

In your letter you mention certain action taken by the Episcopal Mission Sunday School, and express a confident trust that the same will meet with the approbation of the Standing Committee.

In reply, the Committee beg leave to call your attention to the following action of said school, as published in the *Daily Alta California* of July 3d :

[See resolutions of the Episcopal Mission Sunday School, as appears above.]

The above action, disallowing, as it does, the authority of the Standing Committee, evidently placed the school, as such, in a position of independence of the authorities of the Church, and as evidently left to the Church no responsibility for the future action of the school, and, consequently, no right on the part of the authorities of the Church either to sanction or to disapprove of its proceedings.

The Standing Committee, therefore, claim no right, as the Ecclesiastical authority of the Church, to express to the "Episcopal Mission Sunday School" more than to any other independent and self-subsisting organization, either approbation or disapprobation of their conduct.

The above is a true copy from the minutes.

BENJAMIN AKERLY, Secretary, &c.

Frank B. Austin called.—I received from Mr. Taylor a letter which I read to the Mission Sunday School teachers. [Reads—see No. 1.] Read no other letters to the School.

[No. 1.]

MARYSVILLE, Sept. 24th, 1860.

MR. F. B. AUSTIN :

DEAR SIR :—Yours of Saturday last came duly to hand yesterday, and as I expect to be absent the remainder of this week, I take the present moment to answer, * * * * * I am not at all apprehensive that I will be left to suffer if I faithfully discharge my duty, and if I do not, certainly shall expect but little recompense. I take this step expecting to meet with opposition. Let it come, I shall do my duty—preach the Gospel fearlessly, and neither "the devil" nor the Standing Committee shall make a scape-goat of me again.

I shall expect—yes, I feel assured, that yourself, Mr. Badger, and the officers and teachers of the school will stand round me, and when the *dark day* comes, if it does come, after having done all, to stand. I shall resign this parish this evening, and preach my farewell sermon on next Sunday. I may, if I can arrange my business, be with you on Sunday, the 7th of October, of which matter I will write you.

* * * * *

I am yours truly,

GEO. B. TAYLOR.

Cross-examined.—I have heard remarks made as to the words "devil," or "Standing Committee." I afterwards held conversation with Mr. Taylor about what he meant by such expressions.

At this point of the proceedings Dr. Clark arose and attempted to give *his* explanation of the meaning of the phraseology of the word "devil," etc. Mr. Taylor denied the right of the reverend gentleman to falsely interpret his words. The court called Dr. Clark to order, informing him that Mr. Austin was *the* witness on the stand. At the suggestion of Mr. Hill Dr. Clark was directed by the court to take his seat and keep order, which he accordingly did.

EXPLANATION OF THE WORDS "NEITHER THE DEVIL NOR THE STANDING COMMITTEE."

I afterwards held conversation with Mr. Taylor, about what he meant by such expressions. He said he had received several communications from San Francisco, regarding the Church and School difficulty—and just before writing that letter to me, had been reading one in which the writer said "this affair was raising the devil among the people, and the Standing Committee in San Francisco;" and that he wrote that letter under the impulse of the moment, influenced by the phraseology of said letter, and not intending to reflect upon the Standing Committee.

Direct.—This explanation was not communicated to the teachers.

The evidence on the part of the prosecution being finished, Mr. William G. Badger was called to the stand for the purpose of testifying to certain facts relative to the organization of a free church in this city. The defence wished to bring out certain important facts relative to the Fourth of July difficulty—desired to prove by this witness, a conversation he had with Rev. Mr. Akerly, a member of the standing committee. In a word, the defence wished to prove by this and other witnesses, all the circumstances connected with Mr. Taylor's coming to the city—facts which would have exonerated him from any intention to violate the law of the church. But by an unprecedented ruling of the court, this evidence was regarded as *irrelevant* to the case, and so decided.

W. G. Badger called.—Don't know whether respondent had consent of the rectors of the several parishes.

Benjamin Akerly called.—I called attention of respondent to Canon XIII, etc. In August Mr. Taylor stated that he had been asked to officiate at the Episcopal Mission Sunday School,

San Francisco. Advised him not to do so without the consent of a majority of the officiating ministers in the city, as it would be in violation of the law of the Church. I said I had no doubt but the consent of all might be obtained ; was satisfied that Rev. Mr. McAllister would give his consent, as he was in favor of organizing a new parish. I thought Mr. Thrall cared nothing, one way or the other. I also informed him that I doubted whether any clergyman would present him for trial, even if he did officiate, but it would be folly for him to place himself in that position when there might be instituted a presentment. That is about the sum of the conversation.

On the 5th of September I had another conversation with Mr. Taylor, and informed him that, if he did officiate, he would be presented for trial under the canon. I made this statement at the request of Mr. Stanley, who requested me to give him this warning. I referred Mr. Taylor to the law of the Church on both occasions. It is my impression that he understood that to be the law. He said nothing. These two were the only conferences with Mr. Taylor on the subject. Have not seen him since until this morning.

DEFENSE.

Canon 9 of 1853, 31 of 1852 ; action of General Convention on Canon, and debates on it.

Answer of the Respondent to the Presentment.

SAN FRANCISCO, Feb. 14, 1861.

To the Reverend President and Members of the Court :

BRETHREN :—As my answer to the several charges made against me in the presentment, to try which you are the Court. I beg leave to submit the following statement, addressed as a letter to the Bishop.

Respectfully, yours,

GEO. B. TAYLOR.

SAN FRANCISCO, Feb. 4, 1861.

To the Right Reverend the Bishop of the Diocese of California :

DEAR SIR :—The undersigned, a presbyter of the Protestant Episcopal Church, within your jurisdiction, having been presented to you for trial, and charged with the wilful violation of the laws of the church, desires, in this answer to said charges, to set forth certain facts touching the matter in question, and to state how far, and wherein, he feels a consciousness of having wilfully violated the laws of the church.

It is well known to you, sir, and to all whom it may concern, that since my connection with the Protestant Episcopal Church I have, to the best of my ability, endeavored to conform to, and abide by, the laws, usages, forms and ceremonies of said Church. Both in my public and private life, so far as my

means and imperfections would allow, I have endeavored to live a life void of offence towards God and man, and have not knowingly or wilfully thrown a stumbling-block in the way of any one.

On or about the first of last July, I was invited to hold prayers and preach for the Episcopal Mission Sunday School in this city, under the superintendence of Mr. W. G. Badger, a communicant of the church, and temporarily occupying, with his school, the Methodist Bethel, situated on Mission street, between First and Second. Seeing no reason why I might not thus officiate, and being at that time ignorant of the existence of any restrictive canon on the subject, I consented, and, to a well-filled house, proclaimed the words of life.

Shortly after this, meeting the Rev. Mr. Thrall on the street, I was informed by him of the existence of a canon, specifying the conditions upon which a clergyman was permitted to officiate within the limits of other parishes.

After my return to Marysville, unsolicited by me, I received, on the 8th of July, a letter by the Rev. O. Clark, D. D., which was as follows: (See Letter No. 5.)

If I had had any fears as to whether I did right or not, in holding service for the Sunday School, they were all dissipated on the reception of this letter, for nothing seemed more unchristianlike then, and nothing seems more unchristianlike still, than to prohibit a minister of Jesus Christ from preaching the Gospel "whenever and wherever" a door of mercy is thrown open, and he affectionately solicited to enter.

Some time after this I had occasion to visit the city again, and while here was again solicited to hold divine service for the aforesaid Sunday School. Being unsettled in my mind as to whether I ought, under the circumstances, to comply with the request, I sought and obtained the advice of the Rev. Mr. Akerly on the subject, which was, as near as I remember, in this wise: "You had better be careful and get into no difficulty in this thing. Get the consent of a majority of the clergy in the city, and then you can go on and have nothing to fear."

Wishing, in this matter, to comply with the usages of the church, I determined to get the permission of the officiating clergymen, or a majority of them, to the holding of said service. Understanding that Mr. Thrall was absent from the city, I did not call on him; but, on a previous occasion, and at the time he met me on the street, and notified me as to the existence of said canon, he then said: "As to myself, I have no objection to your holding service there." This I deemed as sufficient on his part. I then saw the Rev. Mr. Pierce, who said: "Of course, I have no objection." I then saw the Rev. Mr. McAllister, who at once refused. A majority of the clergy then of this city, as I supposed, having expressed no objection, at that time, to the temporary holding of service, I resolved to go forward and act accordingly.

Up to this time there was no arrangement made between myself and the officers and teachers of the school to have stated services in Platt's Music Hall. After this I was informed by letter that I was unanimously requested by the superintendents, officers and teachers of said school, to officiate for them in Platt's Music Hall, with a view to the organization of a new parish as soon as the Bishop returned.

I was informed that there existed in this city a growing demand for the services of a free church, that a number of communicants were anxious to become identified with such an institution, and that our Bishop had intimated his co-operation and cordial consent to such an enterprise. The health of my family requiring a change from the intense heat of Marysville, the bankrupt and hopeless condition of our church there—owing to no act of my administration, however,—and a door of usefulness opening itself in this city, I determined to accept the call and offer of the friends of the Sunday School, *and did so*. I gave up my parish at Marysville on the last of September; came to San Francisco on the 6th of October, and preached my first sermon in my new relation on the 14th of October.

On the 13th of October I received an admonitory letter from the Standing Committee, in which I was admonished "not to fall upon the violation of the canons of the church." I may have erred in the conclusions I come to on the reception of that document, but, at the time, I could see no reason why there was any necessity for this admonition, provided I had strictly complied with that section of Canon 12, viz: section 6th, that I am here charged with having violated.

In all the charges and specifications contained in the presentment, it seems that the sixth section of Canon 12, is the one violated, which, in my humble judgment, before God, I believe I have complied with. If so, by what authority am I admonished? Has the Standing Committee of this, or any other Diocese, the power to invade the rights of any clergyman, when in the legitimate discharge of the offices and privileges guaranteed to him by the General Convention of the Church?

I would desire, furthermore, to state that the withdrawal of Dr. Clark's letter was after I had given up my parish at Marysville, and removed to this city. Said letter was withdrawn under the plea that the canon in question had been changed at the last General Convention, and that the writer was ignorant of that fact when he wrote to me.

It seems to me that that part of the canon which I am arraigned for having violated, is precisely the same in the canon of 1856, as it is in the "Digest of Canons of 1859," and if it was "impracticable" and a "dead letter" three years ago, it has received no alteration or new life since that period. I can say, from my heart, that I have not willingly violated the law of the Church, as I was directed and instructed to regard it. In going contrary to the admonition of the Standing Committee, I did so under the impression that they were under a misapprehension of the matter, and that if the Bishop of the Diocese had pronounced the law "impracticable" and a "dead letter," they, in their subordinate position, had no right to revive it. I cannot, in my case, but feel that there has been a stepping aside from the usual strictness of administering the canons of the Church. My crime is not that of drunkenness, sensuality or falsehood; but a mere technical violation of a canon, which at the time I supposed to be a dead letter, on account of its impracticability.

In view, then, of all the above circumstances, and conditions under which I officiated for the Episcopal Mission Sunday School, I plead not guilty to the charges preferred against me, and await the decision of those who are selected to pronounce sentence in this matter. I am, with many marks of esteem,

Yours truly, GEORGE B. TAYLOR.

The following are the Ecclesiastical Vows assumed at the ordination of priests, and alleged by the prosecution to have been violated by respondent:

Vow III. Will you, then, give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same according to the commandments of God: so that you may teach the people committed to your care and charge with all diligence to keep and observe the same.

Answer.—I will do so by the help of the Lord.

Vow VI. Will you be diligent to frame and fashion your own selves, and your families according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer.—I will so do, the Lord being my helper.

Vow VIII. Will you reverently obey your Bishop and other chief ministers who, according to the canons of the Church, may have the charge and govern-

ment over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their Godly judgments?

Answer.—I will do so, the Lord being my helper.

The following is the notice of witnesses summoned for the defense which was duly served upon the presentors :

To the Presentors of the Rev. Geo. B. Taylor :—

Take notice that I have summoned the following witnesses to appear in my behalf on the day of trial :

Rt. Rev. Wm. Ingraham Kip,
Rev. Orange Clark,
Rev. Benjamin Akerly,
Rev. Mr. Pierce,
Wm. G. Badger,
Frank B. Austin,
Thomas J. Haynes,
John W. Haynes,
John Brannan,
I. A. Olney,
I. S. Paxton,
Wm. V. Wells,
Wm. Ayers,
G. H. Moore,
I. W. Crawford,
Rev. Mr. Myers,
Geo. F. Dawson,
Andrew Williams,
N. R. Herrick,
N. Atkinson,
I. H. Madison,
Dr. Thurston,

A. Baker,
Robert Reed,
Moses Ellis,
W. C. Hinckley,
Wm. Norris,
James Otis,
Dr. H. Tutbill,
E. A. Rockwell,
Wm. Hittell,
Wm. Fankner,
Frank Soule,
Wm. Cremony,
D. C. M. Goodsell,
J. W. Tucker,
Dr. F. Downer,
B. Dorr,
J. C. White,
P. Whitbeck,
W. O. Henderson,
Joseph Daniels,
Rev. W. H. Hill,
And thirty others.

Yours respectfully,

GEO. B. TAYLOR, Respondent.

San Francisco, February 13th, 1861.

Wm. G. Badger called.—Did not understand that the Bishop gave as positive his consent, but intended it only as his preference. I wrote to Rev. Mr. Hill on that subject, to ask him if he would come down.

The Episcopal Mission Sunday School was first established in February, 1858 ; has existed under its present separate organization since September or October, 1859 ; first held its services at Bethel Church on Mission Street, and it was in that Church that Mr. Taylor first officiated for us ; then removed to Musical Hall, on the south side of Bush Street, and east of Montgomery ; after the Hall was burned we went back to the Bethel, and there Mr. Taylor first officiated in July. It was while in the Bethel that the first arrangements were made for a Fourth of July oration by Rev. T. Starr King as orator. He is the Unitarian minister of San Francisco. On or about the 25th of June, Rev. Mr.

Ackerly spoke to me on the subject, as also did the Rev. Mr. Hill.

[On account of the evidence being objected to, the defense here rested.]

Rev. Mr. Hill, Counsel for the defense, arose and submitted the following argument :

If the Lay Assessor and Court please, I offer this evidence as absolutely necessary to our case, and will state a few reasons why this objection of the presentors should not be sustained. My first appeal is a minor and comparatively an unimportant one ; it is that of courtesy. I have not objected to a particle of the evidence which has been offered by the prosecution, although I might have done so had I chosen to be as captious as they seem determined to be toward the respondent. I would not now object, were the opportunity given, notwithstanding this strange proceeding on their part ; for an impartial trial and exact justice can only be had by the introduction of all the testimony bearing on the case, leaving it to the court to decide what effect shall be given to the same, as a whole and in all its parts. But, as that courtesy has not been reciprocated, I have nothing more to say about it. We rest upon our rights, rather than upon courtesy, and insist that this evidence now offered to the court cannot be rejected without a palpable infringement of those rights.

Now, what is this case, and in what position does it stand at this time ? [Mr. Hill here read the presentment and continued.] Here it will be seen that the respondent is charged with the commission of no other act, or acts, than "reading prayers and preaching" for the Episcopal Mission Sunday School. These acts we do not deny. On the contrary, at the very first opportunity offered, we admitted every one of them. They are acts commendatory in themselves, for surely, in this land of worldliness and religious indifference, no one will charge that it is a sin to read prayers, or to preach the Gospel. But the presentation alleges that these acts, right and commendable in and of themselves, become wrong and deserving of censure—

even that of a public presentation and trial—on account of certain attendant circumstances. What these are they charge in the presentment, and have submitted their evidence to substantiate their inferences, as it was their right and duty to do ; for, without these, the whole case would appear ridiculous. No man of sense could be found to present or prosecute such a palpable absurdity. The facts proven by the prosecution, as they allege, so change these acts of the respondent as not only to deprive them of all merit, but so mark them with demerit as to involve uncanonical intrusion upon the rights of others ; violation of four of the eight ordination vows of the respondent ; scandal upon the Church ; grief to her faithful members, and a desecration of the solemn vow sealed at the Holy Communion. Weighty charges, indeed, which, if proved and unexplained, do involve blame, and should subject the defendant to censure if he be thus guilty. But you will perceive that, after all, these are inuendos or inferences drawn from the circumstances under which the acts of the defendant are preferred. No other acts are alleged, and the court are called upon to draw these inferences so unfavorable to the defendant. If found guilty, as thus alleged, it is in your power to degrade him, and thus take away his ministerial character, which is his life because his sustenance and his good name—more precious to every minister of the Gospel than the wealth of the Sierra Nevada, without them.

Does it not become you, then, to be exceedingly careful, how and on what evidence you draw such unfavorable, and I may add, fatal inferences from such praiseworthy acts? And is it possible that you, or any one not possessing the attributes of omniscience, *can* do either the respondent or the prosecutors justice, unless you have the whole case before you—the story of both, with the explanations and evidence each has to offer? Now look at this case in its present aspect, when the prosecution, having had the largest liberty on their side, so strangely interpose this objection. They know, and we know, and you know, and the world knows—for it is too notorious to deny or controvert successfully—that this prosecution and defense are but parts of one long and continuous story—beginning with that newspaper

controversy about the Fourth of July oration delivered before this School by the Rev. T. Starr King, the Unitarian minister of this city—continued in the subsequent action of the Standing committee and the managers of this school, connecting with the success of this institution, and the apparently favorable opportunity presented to carry out a part of their plan—the establishment of a free church, not to interfere with other churches here, but to call in those who otherwise would have been left without church privileges, so far as our own church, at least, was concerned; the managers and the defendant supposing, and having good reason to suppose, notwithstanding the officious intermeddling of Mr. Stanley and others, that they had the approval of the Bishop, substantially, if not in so many words, and that whatever of irregularity there might have been in their ecclesiastical or canonical action, it would, on account of the meritorious work in which they were so successfully engaged, be overlooked by the Bishop on his return, or at least, not to be charged as the grievous sin put forth in this presentment. I repeat, this is all *one* story. No man *can* understand any one part of it without hearing the whole, and when the whole *is* told, then can each one make up an enlightened opinion, and decide upon the merits or demerits of the acts of all the parties concerned. I plant myself upon this position as upon a rock, and challenge any possible controverting as to its correctness.

Yet, what have the prosecution done? They had the privilege of selecting their mode and manner of attack, and to present just such evidence as they pleased, and no more. I had neither the power nor the wish to dictate a word or question to them. I ask again—and I call the particular attention of the court to this point—what have they done? Why, just this, and no more—most carefully, and systematically, have they picked out *their* items of the story, dis severed them from all possible connection with the rest, and given their own most unfavorable coloring to all the defendant did or said in their presence, and most particularly forgetful of all that was explanatory or apologetic of his action. I need only refer to the testimony of Mr. Thrall and Mr. Stanley, the principal prosecuting witnesses, as given yester-

day, in illustration of my remark. One could not but notice how carefully they measured their words—how particularly they confined themselves to the specific point they had in view—the conviction of the defendant—and how scrupulously they avoided every particle of the history of this case that would give the defendant the slightest opportunity to call out the omitted portions on cross-examination. If their testimony had been previously stereotyped, it could not have been more systematic and guarded. We could not, then, as the Lay Assessor and court must see, bring out what we conceive and maintain, explains, if it does not justify the defendant's course, by way of cross-examination, for the prosecution did not mean that we should, and were studiously careful not to open the door for us, by any question asked or evidence given on the direct examination. We do not complain of this. It was their right, if they chose, so to do. Neither do we propose to impeach their evidence, or withdraw one particle of our admissions. Let both stand as they are, though the former be colored so dark against the defendant. We now ask—and it is the first time the opportunity has been given us—that *we may be permitted to tell the rest of this one, connected story*; to supply what the prosecution has so carefully omitted; that thus, when the court knows all, just as it occurred, with the *reasons* for the defendant's acts, whether they be sound and sufficient or not, is for the court to judge that they may act understandingly; and then we will cheerfully abide the award that will be made. And is such a request improper? It is our only defence. We deny not the acts, but contend that the facts we shall show will so explain the seeming violation of canons, as to rebut the charge of violation of "ordination vows" and "scandal in the church," and thus do away with the presumption of guilt, and reduce this whole matter down to what we contend it is—a *technical violation of a canon that has been pronounced a dead letter by many of the soundest and best Bishops and divines in our Church*. But no, say the prosecution, you shall not do this. *We* have picked out *our* parts of this story, and have fixed them to suit our case, and present the defendant as wilfully in the wrong. But *you* shall not tell a word, nor present a fact that shall in the least change the aspect we

have given to your case. Your mouth shall be closed. Such is the effect, if not the language and intent of this objection. Is it not cruel, unjust, unchristian, unseemly? Will this court, chosen and sworn to do equal justice to these parties, deal thus with their brother? Will they say, by their decision against us, that *everything* may be put in evidence that tends to show guilt, and *nothing* that speaks of innocence or excuse, and that, too, when both are parts of one continuous story? I ask you to pause before you establish a rule that may be applied to your own or my case in the future. If it is to go forth as the ecclesiastical law applicable to trials in this Church that a clergyman may be deprived of his standing, his character, his livelihood, his all that is dear to him or his children, on *ex parte and highly colored evidence, carefully selected from the whole mass*, and he not be permitted even to tell his own story, then might we as well go back at once to the days of the Star Chamber and the tender mercies of the Inquisition. It is an oppression not to be tolerated in a civilized and christian community.

We claim a privilege not denied to the most atrocious criminal in a court of justice, nor to a runaway slave in the most ultra of the southern States, for, in both cases, the accused would be allowed to tell their story, whether any weight was given to the statement by the judges or not. I confess my astonishment at the attempt to exclude this testimony. If persisted in and the evidence excluded, it will go far to prove the assertion I have heard made more than once, but would not believe thus far, that the condemnation and ruin of the defendant was, and is, a foregone conclusion.

I urge another convincing and unanswerable reason for the admission of this evidence. I aver, as a matter within my knowledge of Church affairs and Church history, in this country at least, and I challenge a contradiction of my assertion, that no such ruling as is now asked for by the prosecution was *applied, or attempted to be applied, to any ecclesiastical trial in ur Church*. The character of a clergyman is considered too sacred and important to be impeached or destroyed by any such denial of justice—any such technical, iron ruling on points of law. On the

contrary, the fullest liberty has always been given, that all facts, favorable and unfavorable, may be placed before the court, and thus an enlightened and equitable decision be made. Such a proceeding as this of the prosecution was never suggested, much less seriously pressed. If it had been, it would have met with its merited rebuke. I repeat, in all such cases as this, the most liberal course is always pursued—the largest liberty given, especially to the accused, to explain away (and it is frequently all he can do) the unministerial and reprehensible acts charged against him. Let me call the attention of the Lay Assessor and the court to one or two cases by way of illustration. I refer to one that is familiar to the President of this court, for he was one of the triers—the case of the Rev. Mr. Large in this city in 1856. So great was the liberty then given, so thorough the relaxation of strict legal rules, that one of the counsel told me that his opponent said to him, after the trial was over, that “two or three more like it would go far to unlearn them all the law they knew,” and that he concurred. Was this a reproach to them or the way they conducted that trial? Not at all. A clergyman’s character was involved, and they felt, and so acted—that he should have *more*—not, as here proposed, *less*—liberty than would be granted to a criminal in a court of law. And I state this further fact, known to the President and all familiar with that trial, that the connecting link, without which the charge made against the then accused could not have been brought home to him, was an *extra-judicial and ex-parte affidavit of the same Mr. Edward Stanley, who has been so busy with this prosecution, that would not have been admitted, if objected to, in any Justices courts!* And that, too, evidence for the prosecution, while we are not to have the privilege now asked for, though absolutely necessary to our case, and though no principle of law or justice be violated by its introduction! Why is *this* respondent singled out for this new and unheard-of application of the most stringent rules of evidence? I hope the prosecutors will be able to answer that question to their consciences and to the world.

I cite another case, which is also a matter of history, and which is a parallel to this, so far as the admission or exclusion of evi-

dence is concerned. Some twenty or more years ago the present Bishop of Kentucky was involved in a disagreeable and painful controversy with an eminent Layman of the Diocese. It resulted in the presentation of the Bishop for trial on charges that seriously affected his ministerial character and usefulness. The presentment was drawn up with military precision, with many charges and specifications—a formidable array, indeed, and worst of all, true, because all based on what the Bishop himself had written. His defense substantially was—not that he had not put forth these charges; not that they were true and hence justifiable, for, if I mistake not, the Bishop had become satisfied of his error before the trial—but simply this one fact, that all these charges and specifications, freighted with as many innuendos and inferences as is this presentment before the court, were in fact but parts and portions of a single letter, written by the Bishop at one time, under great excitement and a misapprehension of the facts, and that these considerations should explain and mitigate the acknowledged wrong of the language itself—not one-half of the defense we offer, and yet it was held sufficient. The verdict in effect was: “Proven, but not guilty.”

I might cite other cases, and suppose illustrations of applications of these two rules, but I will not weary your attention. I ask you, most respectfully, and as a matter of right, that you give the defendant the same privilege that has *always* been accorded to the accused in like cases—that of telling his own story; furnishing his own explanations of his acts; supplying the omissions of the prosecution, and thus enabling his triers to decide understandingly. This is all he asks—all he offers to do. He impeaches no one—finds fault with no one, but simply avers that this whole narration (carefully picked parts alone of which have been placed before the court) will explain why this prosecution is so fiercely pushed against him; why he accepted the call to officiate to this flourishing school and congregation; why he believed he was violating no law, but supposed he had the assent, if not the positive approval, of the highest ecclesiastical authority, and hence, why he did not regard so minutely the remonstrances and prohibitions of individuals and the sub-

ordinate powers in the Church, and why, in fact, he regarded this as a call to discharge the duty imposed upon him by the Bishop at his ordination and to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever—the higher duty of the minister, to which mere technicalities should always give way. He has told you in the written paper he submitted to the court this morning, that he never intended to violate any law of the Church, or set any evil example of disobedience; that he solemnly believed, and now believes, he was doing his duty, and should be commended rather than condemned and punished. This he believes, and so avers, the evidence he now offers will show to the satisfaction of the court and the world, and will remove the unfavorable complexion given to his acts by the testimony of the prosecuting witnesses. If you give him the opportunity he asks he will be content to abide your judgment on the weight that should be given to the evidence. If you deny this to him you shut out all possible defense or explanation, and I ask of you, and of the prosecution, that no justice and mercy shall be denied to him that we all desire for ourselves.

Mr. Hill, having concluded his remarks, awaited the decision of the court with reference to the admission of testimony on the part of the defense, which being *in the negative*, a brief delay was asked for, during which Mr. Taylor, with counsel and friends, retired to the vestry-room, and after a short consultation, returned and presented the following protest, and then left the court-room :

PROTEST.

THE defendant, regarding the decision just rendered as excluding him from the privilege and right of presenting the only evidence constituting his defense or justification, by which presentation alone could justice be done him, respectfully protests against the same, and on account thereof, and for the reason above given, now leaves his case to whatever decision and sen-

tence the Court may see fit to pronounce, and retires from the Court.

GEORGE B. TAYLOR.

The undersigned, counsel for the defendant, respectfully represents, that the above action has been taken at his suggestion, and hopes that all blame therefor may attach to himself.

WILLIAM H. HILL,
Assisting Presbyter.

On the 18th of February the following official document was received by Mr. Taylor, announcing the decision of the Court.

*To the Rev. George B. Taylor,
Presbyter of the Diocese of California:*

It becomes my duty to inform you of the decision of the Ecclesiastical Court which has lately been sitting upon charges preferred against you, and which decision was handed to me on Saturday afternoon by the Clerk of said Court.

The decision on each of the charges, as set forth in the Presentment, was "Guilty as specified." The said decisions are recorded as "The unanimous Verdict of the Court," signed by the three Judges and attested by the Clerk of the Court.

I enclose you, also, a copy of the sentence passed by the Court, and which has been submitted to me in accordance with the Canon.

WM. INGRAHAM KIP,
Bishop of California.

SAN FRANCISCO, Feb. 18, 1861.

Copy of sentence passed by the Ecclesiastical Court in the case of the Rev. George B. Taylor, and submitted to me in accordance with the Canon.

WILLIAM INGRAHAM KIP,
Bishop of California.

SAN FRANCISCO, Feb. 16, 1861.

To the Rt. Rev. Bishop, W. I. Kip, of California:

The Court respectfully submits:

That, *considering* the nature of the offences of which the Presented is convicted, offences subversive of all goodly order in the Church;

Considering the long perseverance in the same, having caused and causing a continual scandal in the Church;

Considering also the spirit evinced by the defence, before and during the trial—a spirit affording no reasonable hope, with the

utmost stretch of charity, that the Defendant would be allowed to come to a right sense ;

Considering the necessity of maintaining the authority of Canonical Law and the sanctity of solemn Ordination Vows ;

It would recommend the Defendant "TO BE DEPOSED FROM THE HOLY MINISTRY."

(Signed.)

J. L. VER MEHR,
DAVID F. MACDONALD,
J. G. GASMANN.

SAN FRANCISCO, Feb. 16, 1861.

The punishment recommended by the Court.

ATTEST :

(Signed.) J. KING OLIVER,
Clerk.

On the 21st of February Mr. Taylor placed in the hands of the Bishop of the Diocese, the following document :

APPLICATION FOR NEW TRIAL.

To the Rt. Rev. Wm. Ingraham Kip, D. D.,

Bishop of the Diocese of California :

The undersigned, believing that the sentence of deposition from the Holy Ministry, pronounced against him by the Court recently organized to try him on the charges preferred against him in the Presentment, bearing date December 29, 1860, and signed by Revs. O. Clark, H. Goodwin and Mr. Edward Stanley, is one cruel in the extreme, as well as contrary to the evidence submitted by the presenters themselves, respectfully protests against the same, and now asks of the Rt. Rev. Bishop of the Diocese a new trial on the said charges, and submits the following reasons why the same should be granted, viz. :

1st. The sentence is cruel and unjust, because the acts charged against the undersigned, even if partaking of the full extent of the character of disobedience, as charged in the presentment, deserves but an *admonition*, or at the most, a limited suspension. Had the undersigned been charged with the commission of all

the crimes forbidden in the Decalogue, and had the same been proven upon him beyond a reasonable doubt, and had there been added thereto the charges of "heresy and false doctrine," and these also been fully substantiated, there could not have been inflicted upon him any greater or severer punishment than that of which he now complains, viz: Deposition, or degradation from the Holy Ministry—an ecclesiastical death, so far as the judgment of this Church can go,—and which can be reversed by no act of his own, nor by the will or power of the Bishop or Ecclesiastical authority. The other penalties of Admonition or Suspension, can and will terminate, on certain conditions, and leave the ministerial character of the undersigned unaffected thereafter. Is it just, therefore, is it consistent with the law of charity and that judgment of our Lord, to "forgive as we hope to be forgiven, even unto seventy times seven," with that injunction to "do justice and love mercy," with those instructive principles of right and equity that measure the punishment according to the enormity or magnitude of the crime—to inflict on me—who are only charged with "reading prayers and preaching to the Episcopal Mission Sunday School;" admitting the same to have been technically in violation of the canons in question and done, as I again most solemnly and before God, aver, in the full belief, that you had given a virtual, if not an actual decision in my favor, and with no intention to violate or belief that I had violated the spirit of any law of the church. Is it just or right, I repeat, that for this alone, and it is all I am charged with, I should be visited with a punishment so great, as if I had been an adulterer, murderer, perjurer, or the vilest individual on the face of the earth? Yet such is the verdict of which I here complain, and because it is thus unauthorized by the charges, or the proof submitted in substantiation of the same, that I ask for a new trial, under the firm belief that no other three presbyters of the Church can be found in the Diocese, who would thus pronounce against me.

2d. The undersigned avers and believes, and has been so informed by persons well skilled in the interpretation of ecclesiastical and civil law, that the evidence he offered on the trial,

which was excluded by the court, was both proper and necessary, and that if admitted it would so have explained, if not justified his acts, as to have insured, either his honorable acquittal, or the infliction of the mildest form of punishment known to the canon. That evidence, he believes, a new court would admit ; and that being done, he would cheerfully submit his case to the decision of any three of his peers, or to yourself alone. He only wants "the truth, *the whole truth*, and nothing but the truth," to be presented. This has been denied him, and then the severest punishment inflicted, because he did not do, what the court would not permit him to do, give his reasons and justification of his acts—acts, he begs leave to say, right and commendable in themselves, *i. e.* preaching the Gospel and reading the prayers of the church, and only partaking of the character of wrong from attending circumstances. He only asks that *all* these circumstances may appear upon the record, and he will then cheerfully abide the result. But to permit, as was done in his case, the prosecution to pick out certain isolated items of one long and continuous story, (which this whole case is, nothing more and nothing less,) give their own coloring thereto, as adverse to the undersigned as it was possible to do, and then, by an arbitrary ruling of the court prevent him from telling the rest of the story, the circumstances intentionally and carefully omitted by his prosecutors, is, he respectfully submits a denial not to say a mockery of justice, cruel to himself in its consequences ; such as would not be inflicted on any criminal in a court of justice, and such, as he verily believes, no other ecclesiastical court, that could be organized, would inflict.

3d, A new trial is also asked, because his Judges were not impartial and had prejudged his case. One of them, the Rev. Dr. Ver Mehr, was, and is, a member of the Standing Committee, and as such, was committed by their action against the undersigned—because the opposition to his officiating grew out of the action of said Committee and the Episcopal Mission Sunday School, prior to any connection of the undersigned with this case ; and which acts he desired and offered to present in part explanation, if not defence, of his own conduct, but was pre-

vented from so doing; when in truth—and so, he alleges, the record itself attests—the Standing Committee are in effect his prosecutors, and for one of them—after having partaken in the work of prejudging his case—to sit as one of his Judges on the trial, is, he respectfully submits, not in accordance with the principles of either the civil or ecclesiastical law, or the dictates of justice. Under like circumstances, the Rev. Dr. Ver Mehr would have been excluded from sitting on a jury, for cause, and the undersigned submits, therefore, that he (Ver Mehr,) had no right to sit as his Judge. The undersigned further alleges, that he has been told, and believes, and therefore he so charges, that another member of the Court, viz: the Rev. David F. McDonald, did, after his appointment, and before his trial, say to Mr. —, (a gentleman from the city of Stockton,) that “he was so prejudiced against Mr. Taylor, that he could not do him justice,” or words to that effect. This fact was not known to the undersigned in time to avail himself of the canonical right to exclude the said McDonald from the Court, or he would have then availed himself of that right. He now submits the same to the Bishop, and respectfully demands that he may have an opportunity to present his case to other judges, who are impartial, and thus competent to act impartially and without prejudice on the evidence offered or submitted to them.

4th. As required by the Canon, he also submits herewith, and as forming a part of this application, the affidavits of Messrs. Wm. G. Badger and Frank B. Austin, two communicants of the Church, alleging that there is new evidence which was not before the Court which tried the undersigned, material to his case, and specifying in substance the character and bearing of such new evidence.

Wherefore, in consideration of the premises above cited, the undersigned applies for a new trial.

Respectfully yours,

SAN FRANCISCO, Feb. 20, 1861.

GEORGE B. TAYLOR.

The two letters will thus show that Mr. Taylor had no disposition to cause dissension in the Church, or in any way to tres-

pass upon the laws of the same. 'They were written by him on the reception of Mr. Thrall's letter, requesting him to take no part in the Fourth of July celebration. Mr. Taylor was extremely anxious to take part in said celebration, but, on account of the threatened action of the Standing Committee against him and feeling the dependence of a helpless family, wrote as follows :

MARYSVILLE, June 22d, 1860.

MR. FRANK B. AUSTIN :

DEAR SIR :—Your note of the 15th inst., reached me on the 16th. I was not certain, at the time, that I could make my arrangements to be present with you on the "Fourth;" I have, however, concluded to come down. Shall be happy to comply with your request, and anticipate much pleasure with you in a celebration, which reflects so much credit upon the devotedness and zeal of the officers and teachers of your very commendable and highly prosperous Sunday School.

With my best wishes for your success, I remain, truly, yours,

G. B. TAYLOR.

MARYSVILLE, June 28, 1860.

To Committee of Arrangements of Episcopal Mission Sunday School :

GENTS :—I received to-day, from San Francisco, two communications, in which I have been warned against taking the part allotted me in your Sunday School celebration. One writer informs me that no other Episcopal School will take part in the exercises, and seems to feel that if I participate, all the Church people will be greatly offended. The other writer uses this language : "If you have given your consent to appear, I suppose it must be in ignorance of Mr. King's position. * * * It will seriously injure your reputation in the State and in the United States, and cling to you like the shirt of Nessus, wherever you may go hereafter." It seems also that my name will come before the Standing Committee on Saturday next, etc. Now, I am young in the Church, and if I should do anything by which to receive a reprimand from the Standing Committee, and my name publicly heralded through the State, or should the ministers turn against me, I do not know how I can get along ; I have a dependent family that must be supported. I cannot determine how it is that my making a prayer in connection with Mr. King's oration, is going to operate so seriously against me. You, of course, can appreciate my condition. If I should array against me the Clergy of the State, my hope for the future would be gone. I trust, under the circumstances you will permit me to withdraw my name from the programme of the 4th, and thus save me from the difficulties which I see just before me, if I were to be present. Thanking you for your kindness, and hoping you a joyous day on the 4th, I remain

Truly yours in Christ,

GEORGE B. TAYLOR.

In closing a report of this remarkable trial the reader's attention is called to a few facts connected therewith :

First.—From the action of the Mission Episcopal Sunday School in their selection of an orator (the Rev. T. Starr King, on the 4th of July last), the Standing Committee and Clergy of the city became unfriendly to, and prejudiced against, said school, and thus their action against Mr. Taylor was not so much on

account of a mere *technical violation* of an old and "impracticable" canon as a determination on their part to prevent any clergyman of the Episcopal Church from recognizing or in any way administering to them the services of the Church or the consolations of religion.

Second.—Mr. Taylor came and took charge of this missionary work by the advice of Rev. Dr. Clark, as seen in his letters; also by the advice of Rev. Mr. Hill, of Sacramento City, one of the purest, most thoroughly versed in the law of the Church, and a most successful and model minister. Dr. Clark *never* withdrew his letter, nor did the Standing Committee *admonish* Mr. Taylor until *after* he had given up his parish at Marysville and removed to this city.

Third.—Mr. Taylor *did not violate the canon* referred to, and on which all the charges are predicated, because *he did not organize a NEW parish; no organization was made*, no officers elected. As was expressly stated, the services were temporary. Mr. Taylor took hold of this missionary work, delaying an organization until the Bishop's return, and then, and NOT until then, permanently organize.

Fourth.—It will be seen that Mr. Taylor was, by the ruling of the court, *prevented from introducing any of his evidence*. The prosecution could and did bring up the acts of the school, but this privilege was denied, POSITIVELY DENIED, to the respondent, and thus, on *ex parte* evidence alone, the court make out their verdict. The decision of the Bishop up to the present hour is not known. May God enable him to judge righteously and deal justly, as the prosperity of the Episcopal Church on this coast greatly depends upon his decision.

Upon an interview with the Bishop it was ascertained that a new trial could not be had short of forty days; that the new Board of triers had all prejudged the case and pronounced upon it; that likely the same ruling would be observed as in the former case; upon which information Mr. Taylor withdrew his petition for a new trial in the following letter:

To the Rt. Reverend Wm. Ingraham Kip, D. D. Bishop of the Diocese of California:

DEAR SIR:—After more mature consideration I have concluded to *withdraw* my petition for a *new trial*. I presume that the clergy who would be selected to

try the case have all expressed their opinions upon the same, or are in some way connected with this prosecution against me, or if, in the case of a new trial, the same ruling with regard to the admittance of testimony should hold, it would then, as now, cut me off from the possibility of obtaining a verdict upon the weight of evidence. I shall, therefore, my dear sir, rest the case with yourself, and await your decision.

I am, sir, your humble and obedient servant,

GEO. B. TAYLOR.

February 25, 1861.

P. S.—Will you please decide the matter to-morrow, if possible. I am very anxious to have the matter consummated. I *must* be doing something for my family. G. B. T.

On Wednesday, the 27th of February, Mr. Taylor received from the Bishop the following letter which explains itself :

DIOCESE OF CALIFORNIA, Feb. 26, 1861.

To the Rev. G. B. Taylor, *Presbyter* :—

I hereby give you notice, in accordance with the canon requiring ten days' notice, that it will be my duty, and the most painful one I have been called to perform since I have been in the Diocese, on Saturday morning, March 9th. immediately after the service which begins at 11 o'clock, A. M., in Trinity Church, San Francisco, to pronounce the sentence in your case, determined by the Ecclesiastical Court at its late sitting, of *deposition from the ministry of the Protestant Episcopal Church*.

WM. INGRAHAM KIP,

Bishop of California.

Thus it has come to pass in California, in this missionary field for christian effort, that a minister of the Gospel of Jesus Christ is deposed from his ministerial relations to the Episcopal Church, for no other offence than that of preaching the Gospel to a "Mission Sunday School" contrary to the admonition of the Standing Committee, the members of which, or a part of them, were deeply prejudiced against said school.

This community is prepared to judge impartially in this matter—they are familiar with all the circumstances in this case—while the reader of this pamphlet can judge, from the evidence, the justice or injustice of this decision. But this Episcopal Mission Sunday School will *live*, and *Mr. Taylor* will live and still *preach* without the restraints of "*dead*" canons and "impracticable" laws, and his friends will gather about him, and that God whose servant he professes to be will give success to his laudable efforts to advance the interests of this Church and proclaim to rich and poor the message of truth and life.

Erratum.—In “Explanatory Remarks,” fourth page, second line, instead of
“seems never has been,” read *seems never to have been*, etc.

DAVID M. GAZLAY, Steam Book
and Job Printer, 513 Clay Street.

Fixed Faith Free Opinions.

—A—

SERMON:

ON

PREACHED BEFORE THE

CONVOCATION OF THE FIRST DISTRICT.

—IN—

ON

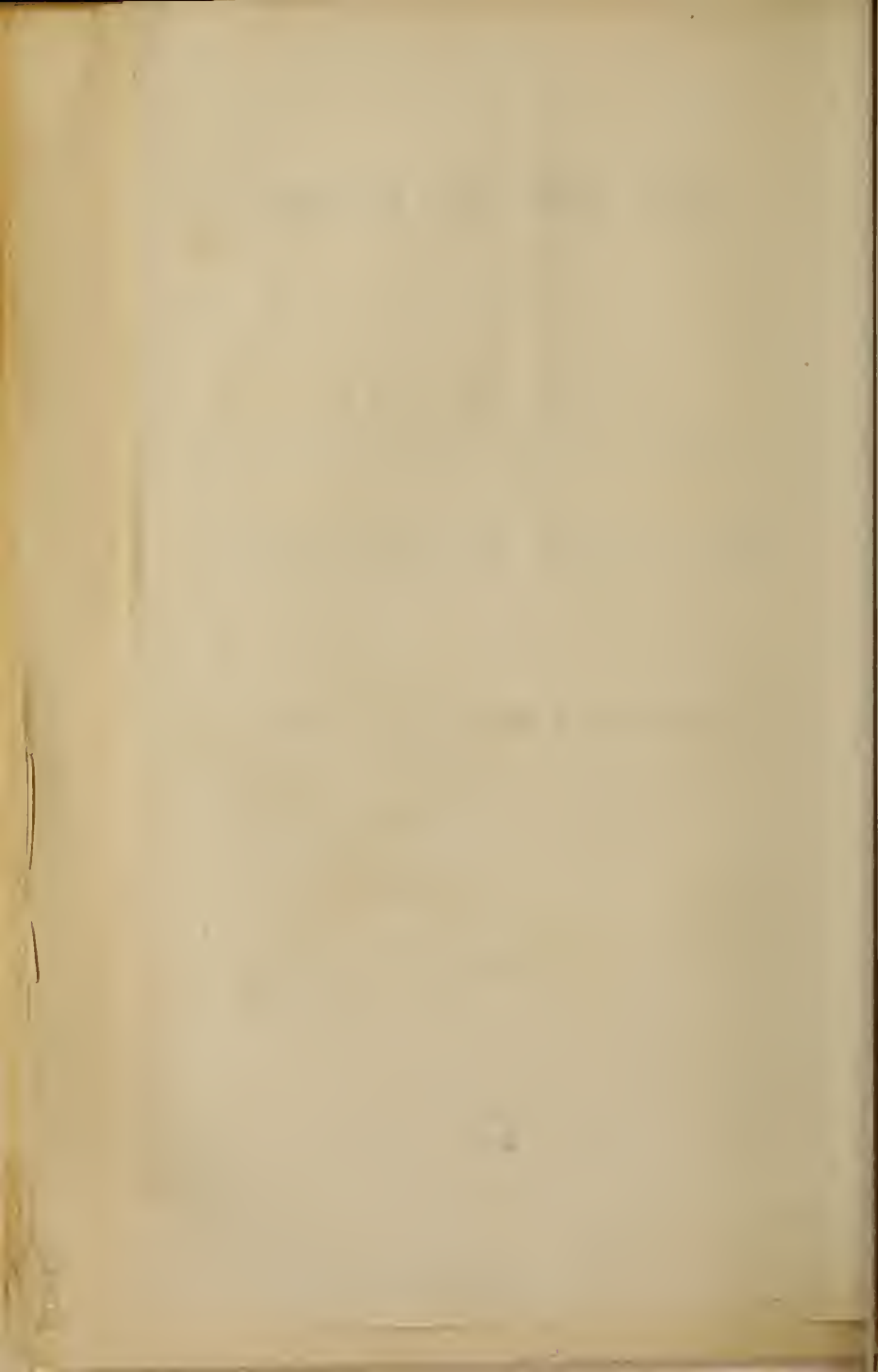
Trinity Church, San Jose, Sept. 12, 1866,

By REV. ELIAS BIRDSALL, B. D.

SAN FRANCISCO:

M. D. CARR & CO., PRINTERS, 411 CLAY STREET.
1866.

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SAN JOSE, September 12, A. D. 1866.

TO THE REV. ELIAS BIRDSALL, B. D.,
Rector of St. John's Church, Stockton.

DEAR SIR: Believing that your Sermon upon "Christian Unity on the Basis of the Apostles' Creed," preached before the Convocation, at this place, answers a question which is prominent in many thoughtful minds, and is calculated to do much good, we respectfully request your permission to take measures for its publication in pamphlet form.

J. W. HAMMOND,
R. SAVAGE,
D. S. PAYNE,

THOMAS FALLON,
P. O. MINOR,
I. Q. A. BALLOU,
JAMES HART.

STOCKTON, September 27, 1866.

MESSRS. J. W. HAMMOND, R. SAVAGE, D. S. PAYNE, AND OTHERS.

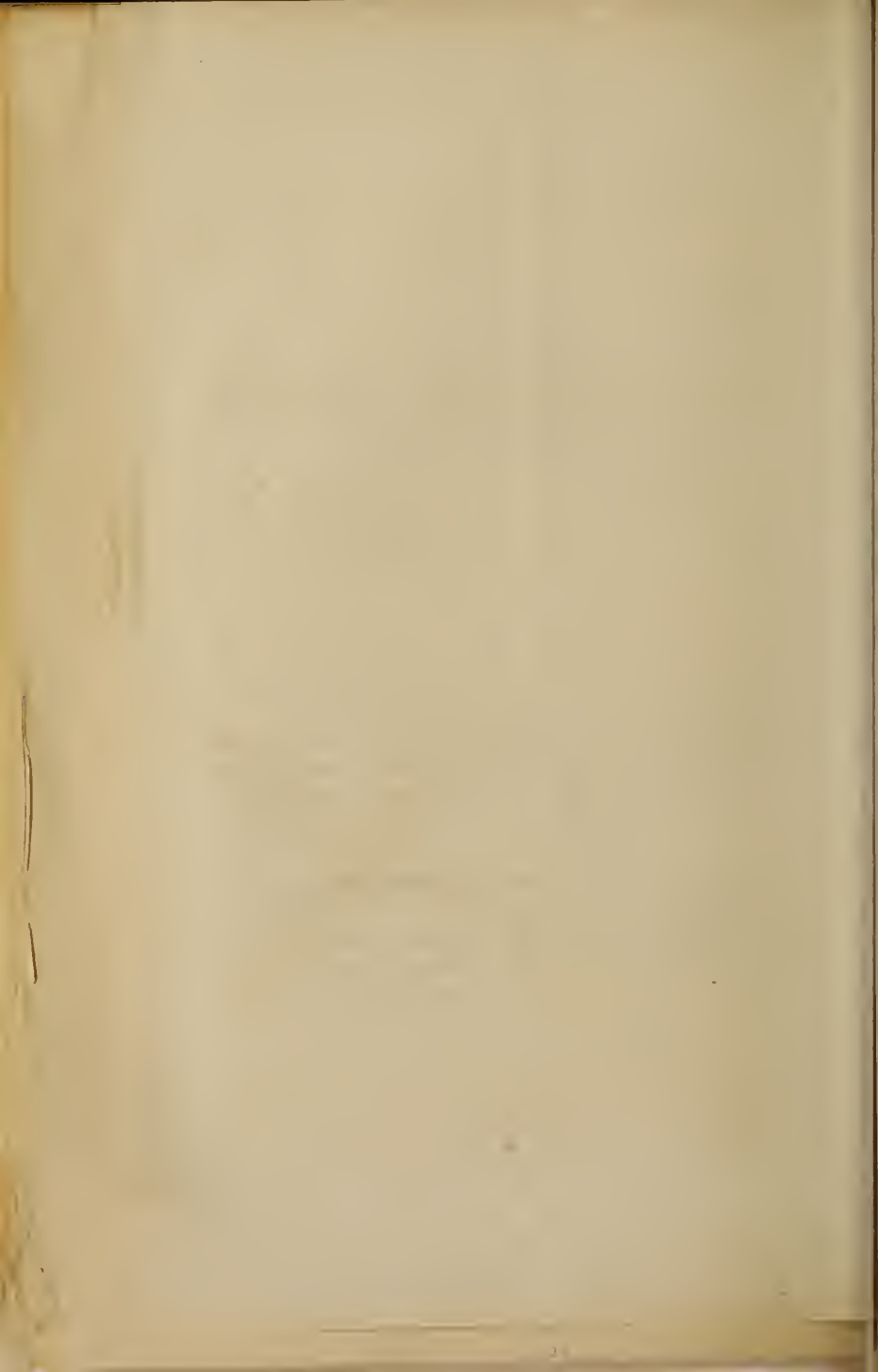
DEAR SIR: In acceding to your request, I must be permitted to state that the Sermon was prepared in the ordinary course of parochial duty, and I had no thought of preaching it before the Convocation, much less of ever seeing it in print.

I make this statement that no one may criticise it for not being what it does not pretend to be.

And I wish also to call attention to a little book written by the Rev. Hugh Miller Thompson, D. D., entitled "Unity and its Restoration," and heartily recommend the work.

Hoping that, by the blessing of God, your expectations in reference to the Sermon may in some measure be realized, I remain

Your Servant,
ELIAS BIRDSALL.



“*Endeavoring to keep the unity of the Spirit in the bond of peace.*”—*Eph. IV. 3.*

UNITY, of some sort, every Christian must believe in. None can, with sincerity, wear the name of the Master and be indifferent about that for which He so earnestly prayed, just before He was offered up: “That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

The deep and solemn earnestness of our Lord, about this matter of Unity, precludes the possibility of any one's partaking of His Spirit and not feeling it of vital importance. The Christian heart longs for it, and prays for it, and is deeply grieved over the divisions and party names that distract and dissipate the energies of Christian people.

Division is unmixed evil. It presents a divided front to the enemy. The maxim of Napoleon was “Divide and conquer.” And we Christians ourselves cause or encourage division, and spare the Adversary of souls that trouble.

Some boldly deny there is any division among Christians of the present day. But as long as there are separate organizations in almost every town and hamlet in the land, and an extra amount of zeal,

and labor, and money is expended solely in consequence of these separate organizations, and these divisions are displayed before the eyes of the poor heathen, and money is expended in hostile missions, the denial, alas, does not do away with the ugly facts that stare us in the face.

Now there are several ways in which it is proposed to bring about unity, or rather to reconcile ourselves to division.

One way is to look with hope to the future and anticipate a glorious time when a new Church shall grow out of all the denominations of the present day, combining them all in one organization.

Another plan is to get up a substitute for real unity in what are called "union meetings," and the occasional combination of the different Churches upon a common platform: and to consider all differences unimportant, and to vote all denominational peculiarities non-essential.

Both of these plans labor under serious defects. This hope in the Church of the future, in which all the anomalies of the present are to be harmonized, reconciles people to an evil and wicked state of things that is displeasing to the Master, and which mars and hinders the work of the Gospel.

The other plan labors under this difficulty: It leaves the integrity of Christian truth to the mercy of those who happen to assemble at a particular time, in a particular place. And this decision may be in direct opposition to the faith of the whole Church of Christ for centuries together. And besides, as the number of religious bodies multiplies,

and they are admitted one by one into this assemblage, the boundaries of Christian truth must be narrowed more and more.

For each sect will bring with it a denial of something that all others affirm, and that denial will decide that doctrine to be non-essential. It is impossible to tell where the thing is to end, or what truth of Christ is to be spared if this is to continue.

Another objection to this mode of avoiding the difficulty is that it lacks reality. Instead of a genuine practical unity that unites all Christians under one banner, it is only a temporary union.

It is not an honorable and permanent peace, but a truce—a cessation of hostilities.

If it is a good thing, (as we are told once or twice a year,) a bringing back to earth the glorious days of Pentecost, for Christians thus to unite for a day or two, why not for a month? Why not for a year and all time?

Alas! the whole thing is a hollow sham and a mockery. It is virtually confessed, time and again, that all this division is causeless and therefore inextinguishable, and yet it continues.

But it is said division cannot be helped, because all men cannot think alike. In that expression is to be found the mistake out of which the whole trouble grows. All men cannot think alike upon all subjects. I do not think it desirable that they should, or that it was ever intended by the Creator.

But when Christ revealed his religion and left it with his Church, he doubtless meant some things should be fixed and certain, in the belief of which

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all Christians should be united. And as a fact of history we find what that something was, viz : the simple old Apostolic Creed.

That was the platform upon which the early Christians were all united in one Church.

The Church of Christ is therefore Catholic—it is expansive. It embraces all the various opinions of men—but one faith of the apostles.

There is no hostile collision or war of opinions : for there is here the largest margin of liberty within certain fixed and defined limits.

Thus, the Catholic idea is expansion and comprehension and liberty. The sect idea is limitation and exclusion, and the forcing of every mind into the same identical mould.

The sect idea is to have a human measure by which every one must be tried. All who join the sect must be forced to assume the same precise dimensions.

The sect has some individual man for its real author and leader, who has impressed his individuality upon the denomination that bears his name. It is founded on some one idea. It gives prominence to some one notion.

The Church that Christ founded, on the contrary, calls none but him Master, and different individuals hold within her limits the same opposing ideas that, outside of her borders, constitute the fundamental differences of the various warring sects.

Thus, bretheren, you perceive that if Christ meant his Church to be one, and he certainly did, and if schism is a sin, and the Bible says it is, he

must have intended his Church to be expansive and elastic, with regards to mere opinions ; and, in fact, with regard to all views that harmonize with the simple doctrinal statements of the old Creed.

And whether the Episcopal Church is or is not, as I believe in my heart it is, a branch of that Church founded by Christ, and has come down to us through Apostles and Martyrs and Confessors, it does conform to all the conditions of which we have spoken. In the first place, no layman of the Episcopal Church is bounded to anything more than the Apostles' Creed.

Things outside of that, we may think very important. But any one may become a communicant of the Church, and pledge no faith in them.

Allow me to give you a few illustrations : take the doctrines that are called Calvinism, predestination, election, effectual calling and the rest. The belief in and the disbelief of these doctrines, constitute, if I am not mistaken, the main distinctive feature of several denominations. For myself, I am free to say I think the Bible and the Prayer Book know nothing of this doctrine. But other clergymen, whom I am bound to respect and revere, think differently and teach differently ; and, if you go back in the history of the Church, and recall the great names that have contributed to her stores of learning, you will find them pretty equally divided on the two sides. There is the judicious Hooker, Bishop Davenant and the saintly Leighton, and the learned Beveridge opposed to Jeremy Taylor, and Bull and Waterland.

Each one of these names is a tower of strength, and for every one opposed to Calvinism, I believe you may find one for it.

How then? Is it best for the Church to divide, and make two hostile sects upon this question—one to give prominence to Calvinism, and the other to anti-Calvinism? It would be very natural. It would be human. But such surely cannot be the mind of Christ. But that one extreme should restrain the other; and that we should live in peace and harmony and love, in spite of our differences of opinion.

Again, there are, and have been for years, within the Church, what are called low Church opinions, and high Church opinions. But that need trouble none.

Each man has a right to hold either or both, if he can, or neither. All work together in the same parish; all legislate together in the same Convention, and none who are properly instructed, *dream of separation*.

Difference of opinion on the proper mode of baptism, has caused much commotion.

But here the advocates of immersion and the advocates of sprinkling, can both be gratified.

Any clergyman of the land feels authorized to employ either mode.

These are some of the illustrations of the comprehensiveness and liberality of the Episcopal Church.

If the Church ever wields the power for good christianity is capable of wielding, it must be as a united Church. United against Rome on the one

hand, and infidelity on the other. The Bible, reason and history, teach us that; and moreover, the only ground of real unity, is the utmost liberty of religious opinions, joined to the fixed and certain belief of the "Faith once delivered to the saints."

Division is brought about and continued by the addition of modern opinions to the old faith of the Apostles.

Rome added to the creed at the Council of Trent, in the 16th century, and but a very few years ago, she adopted another article to be believed, on pain of damnation, concerning the immaculate conception of the Virgin Mary. Others have added opinions about predestination and election; opinions about justifications and assurance.

The pertinent question in reference to all these opinions in this connection, is not whether they be true or false, but whether they are not mere modern opinions, that the early Christians never heard of; and hence opinions about which good Christians may differ; and then if this be so, and they be tacked upon the Apostles' Creed, they make a sect.

The denomination will be likely to gather within its fold all that think alike about those opinions.

These things being so, the Protestant Episcopal Church alone, possesses the one qualification necessary to embrace all the people of this land within her fold, and become that glorious Church of the future, of which so many are now dreaming.

If any man will only give up his isms, he will find himself in the old Church. And some one replies to me, "and believe in Episcopalianism?"

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I say, no ! Episcopacy I believe in, 'as a well-grounded, scriptural, historical fact. But after all, it is but an opinion—it is no part of the faith, nor forms of prayer, nor the use of the surplice ; you may not believe as I do about any of these things, and yet be a member in good standing if you believe the Apostles' Creed and live in charity with your neighbors.

Hence, you perceive there is a reconciliation between the fact of scriptural unity, and the nature of the human mind. That all men cannot think alike, is no reason that we should deny or ignore the truth that the Holy Scriptures enforce unity and condemn division.

It is *not* a reason for claiming that there must be a multitude of sects to suit all kinds of minds.

No, the one Church which Christ founded, was Catholic in its design. It was intended to embrace the race of Adam, and was not designed to repress the free development of human thought.

The Church is the family and household of God. Because the children of a family cannot think alike, is that any reason for them to divide and separate ? No, they *must* live together ; they have one common father, and by submitting to his authority, and drawn by his love, they must make up their minds to reconcile their differences until they reach the age of manhood.

The whole New Testament takes it for granted that men will, and must, differ in a great many things ; and the Church of Christ has ever made provision for these differences. The remedy is not

separation and division, but toleration of adverse opinions. It is forbearance and gentleness and love.

It is the unity of the spirit, because it is only to be secured and maintained by the possession and cultivation of the fruits of the Spirit.

By looking at the matter in this light, you enter into the real meaning of the passage from which my text is taken.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith you are called: With all lowliness and meekness, with longsuffering, forbearing one another in love—endeavoring to keep the unity of the spirit in the bond of peace."

Why ought you to keep the unity of the Spirit? Because there is one body (*i. e.* the Church) and one Spirit, even as ye are called in one hope of your calling—one Lord, one faith, one baptism, one God and Father of all.

Here you see the kind of unity intended is unity in the one Church, and it is to be maintained by the gifts and graces of the Holy Ghost. So that we may differ widely—radically in mere matters of opinion, and yet live in love, and peace, and concord, by walking in all lowliness and meekness, forbearing one another in love.

That is the course the blessed Spirit of God points out, instead of encouraging schism and separation.

Amicable collision of opinion within the same ecclesiastical limits, will, by God's grace, lead to nothing but good.

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It will afford a salutary discipline of heart, and lead to enlargement and liberality of mind.

In the light of the truth we have been considering, we see how our Lord did not pray for an impossibility when he prayed for unity.

And we see the meaning of St. Paul's burning words, to the Christians of Corinth, when they were talking about dividing into sects and parties, under the assumed leadership of the different Apostles.

He asks, you remember, "Is Christ divided? Was Paul crucified for you?"

In harmony with what has been spoken, I would say in conclusion: cease ye from man whose breath is in his nostrils—follow only Christ. Give up all modern, unauthorized additions to the old Creed, and you will find yourself in the Church of Christ and his Apostles. And there remain, cultivating in your heart and practicing in your life, the gifts and graces of the Holy Spirit, and thus endeavor to keep the unity of spirit in the bond of peace.

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THE SILVER JUBILEE :

OR THE

Twenty-Fifth Anniversary

OF THE

PONTIFICATE OF POPE PIUS IX.

SAN FRANCISCO, JULY 2d, 1871.



SAN FRANCISCO :

MICHAEL FLOOD, PUBLISHER; SMYTH & SHOAFF, PRINTERS.

1871.



Pontifical Celebration.

No stronger proof could be presented of living, vigorous Catholic Faith, or of the marvelous sentiment of reverence and love, which so strongly moves Christian people throughout the world toward the saintly Pontiff who guides the bark of Peter, than was exhibited by the Catholics of San Francisco in their celebration of Sunday, July 2, 1871.

The spontaneous and enthusiastic character of their demonstration shows that the deep devotion of the Catholics of the Pacific Coast to their Holy Father, is as warm and sincere as if they were living under the shadow of the Vatican.

It is usual, in religious matters, for the Clergy to take the initiative. Their position as pastors of the Church gives them a title to leadership: but, in this instance, such was the enthusiasm of the people, that they anticipated the action of the Clergy in originating the movement, and vied with them in their zeal in carrying it out.

The first meeting for the purpose of giving practical effect to the wishes of the people on this subject, was convened on Sunday, June 11, 1871, in the basement of the Cathedral, by a call of the respected President of St. Joseph's Benevolent Society, Jas. R. Kelly, Esq., to whose ability and untiring energy his brethren in this city are indebted in no small

degree for the success of their glorious and memorable celebration.

This meeting was organized by the election of James R. Kelly as Chairman, and John M. Burnett as Secretary. An Executive Committee of five was appointed, to whom was entrusted the general management of the celebration. This Committee was composed of ex-Governor Peter H. Burnett, Myles D. Sweeney, John Hamill, Michael Flood, and C. D. O'Sullivan. The Chairman and Secretary, with A. Harpending, were subsequently added to the Committee. The meeting then adjourned, and the Committee organized by the election of James R. Kelly as Chairman, and John M. Burnett as Secretary. At this meeting the Presidents of the various civic societies, the Captains of the Irish military companies, and the Colonel of the Irish Regiment, were appointed *ex-officio* members of the Committee.

At a meeting held on Wednesday, June 14, the Executive Committee was further augmented by the addition of Col. M. C. Smith, Michael Kane, George O'Doherty, and Chas. F. Smyth. At this meeting the pastors of the different churches were requested to send a delegation of five from each congregation to confer with the General Committee, and assist in arranging the details of the celebration.

On Sunday afternoon, June 18, another General Meeting was held, when the following Committees were appointed by the Chairman:

On Orator—Peter H. Burnett, A. Harpending, John Mullan, and Henry M. McGill.

On Music—One of the delegation from each congregation—prominent among whom were David Landers, J. T. McGeoghegan, Michael Greany, and Charles Corkery.

On Invitation—John Hamill, J. H. Blaney, Col. A. Wason, C. D. O'Sullivan, and Charles F. Smyth.

On Hall and Decorations—Michael Flood, E. W. Carey, and Dennis Mahoney.

On Finance—T. P. Riordan, M. Butler, D. Sheerin, S. McGillan, T. G. Maguire, A. Tillman, John Ryan, Joseph Emeric, and R. O'Donnell.

On Badge—Zach Montgomery, A. H. Loughborough, and M. J. O'Neill. Michael Flood was added to this Committee by a unanimous vote.

On Arrangements—This Committee was composed of gentlemen from each of the other Committees, as follows: Captain John Mullan, C. F. Smyth, E. W. Carey, John Ryan, Michael Flood, John Hamill, Henry M. McGill, Dennis Mahoney, and S. McGillan. They met immediately upon the adjournment of the General Committee, and organized by the election of Captain John Mullan, Chairman, and C. F. Smyth, Secretary.

DELEGATES APPOINTED BY THE PASTORS OF THE VARIOUS CHURCHES:

St. Mary's Cathedral.—John Ryan.

St. Francis.—R. O'Donnell, John J. Martin, Robert McNamara, M. J. O'Neill, and D. Lyons.

St. Bridget.—C. Corkery, Dennis Mahoney, Judge Hynes, M. Butler, and E. T. Tarbox.

St. Ignatius.—Thomas Heath, L. Herman, Peter Dickey, Richard Ivers, and M. Scanlan.

St. Joseph.—Richard O'Neill, Michael Greany, T. P. Rioridan, John Mullan, and George McDonnell.

St. Boniface.—J. P. Schmitz, H. Donks, A. T. Seiberlich, J. Meyer, and A. Tillman.

St. Peter.—P. Cleary, J. Reynolds, B. Bowman, M. McGuinness, and T. G. Maguire.

Holy Cross.—D. Sheerin, J. Regan, A. J. Durney, F. Buckley, and T. J. Cleary.

Notre Dame.—Edmund Bruce, John Mel, Joseph Emeric, J. A. Donohoe, and Edward Bosqui.

St. Patrick.—D. Eanders, S. McGillan, P. J. Sullivan, James Daly, and N. Wyane.

Mission Dolorts.—Henry M. McGill, R. A. Redman, J. T. McGeoghegan, James Stanton, and Daniel Callaghan.

The third and last General Meeting was held on Sunday, June 25, when the following reports were made:

The Committee on Arrangements reported that they had selected James R. Kelly, Esq., as Grand Marshal; Hon. P. H. Burnett, President of the day; Henry M. McGill, Esq., Vice President; and C. F. Smyth, Esq., and Captain John Mullan, Secretaries. An outline of the proposed celebration was read to the meeting, and on motion, a unanimous vote of thanks to the Committee on Arrangements was adopted.

The Committee on Orator reported that Hon. Zach Montgomery had accepted.

A badge was adopted to be worn as well by those sympathizing with as by those participating in the celebration; it consisted of a well-executed likeness of Pius IX., printed on satin, which will be preserved by many as a memento of the occasion.

The Committee on Hall reported that the trustees of the Mechanics' Institute had generously given the use of the Pavilion, free of charge.

THE CELEBRATION.

The compiler has drawn copiously from the very full report of the *Daily Morning Call*; and the following eloquent introduction to its account of the celebration expresses the sentiments of a large class of the non-Catholic community, and is creditable alike to the head and heart of the gentlemen who penned it:

"The twenty-fifth anniversary of the Pontificate of Pope Pius IX. has been celebrated in San Francisco as it has been or will yet be celebrated in almost every city of importance in the civilized world; and we have now time, free from the bustle of preparation and the excitement of celebration, to contemplate the demonstration in its vast and wondrous significance. The year was rolling on as all others had, and few were noting its passage; armies tramped over the earth and contended with horrid clangor; the toilers in the world's manufactories moved as before, amid the rattle of machinery and the glare of furnaces, or bowed silently over their work in the silent, persistent and livelong struggle for bread; the miser sat absorbed in his bags of gold; the votary of pleas-

were whirled in the dance ; and the peasant labored with his head bowed down and his heart fixed upon weeds—when all at once a great wave of sympathy swept across the earth and the heart of soldier, toiler, money-maker, prince and peasant thrilled with love and homage. For what? For an old gray-headed man at Rome, whom they had never seen, whose voice they had never heard, and of whose personal history many of them were ignorant. Yes, for him ; for the old man who had borne the white flower of a blameless life for years in the face of the world ; upon whose white robes, as he sat year by year, high up in the chair of St. Peter, not the most lynx-eyed of his enemies could find one spot or stain ; for the old man who had stood so long at the helm of the old, old ship, smiling benignly upon his children as she sailed gloriously along in calm weather, or with eyes upraised to Heaven, and his white hair streaming in the breeze, guided her as she dashed through the storm, which howled around but could not destroy her. No kingly command or priestly mandate called forth the demonstrations which have, within the past few days, astonished even the Roman Catholic Church itself. No king could have called it forth. Only one priest in the world—but one—could have commanded it, and there was no need that he should so command. The burst of enthusiasm came unbidden, unasked for and almost unexpected. It has been a glorious tribute to goodness of heart, purity of soul and holiness of life. We suppose there is no intelligent man of any Christian sect or denomination in the world who will not accord those three to Pope Pius IX., and in heart be glad that the old man who has so nobly done his best in the cause of humanity and of liberal religion, should have been vouchsafed the honor of thus attaining to ‘the years of St. Peter,’ and have been spared to see how much he is loved by the millions of his widely-scattered yet united and prosperous flock.

“The celebration in San Francisco had for weeks been the subject of anxious thought and active preparation. No one who has not had to take a leading part in such affairs could have told by looking at the parade yesterday how much labor had been expended upon it. The labor was by no means

represented there. No one could see the consultations, the plan drawing, the writing, the talking, the almost endless walking, the persuading of 'crusty' but well-meaning participants, the restraining of other too headstrong celebrators; the communicating and inter-communicating—before all the details of place, and time, and decoration, and precedence, and disposal of men and matters generally could be finally adjusted so that the procession could form without confusion, march without delay, present such an appearance as would please critical spectators, and be dismissed without accident or mishap of any kind. The trouble is such as is not to be conceived by an outsider, and we should be lacking in generosity if we did not publish the names of the gentlemen upon whom devolved the labor of which we can only have given a very faint impression. * * * * *

"As the auspicious day approached, its advent was heralded for several days in advance by the Papal flags, in connection with the well known banner that bears the golden harp. The Pontifical flag, which bore such a conspicuous part in the decorations and the parade on Sunday, and which, as we have said, could be seen carried about in miniature form by the little boys for several days previous, has a white ground, with a device in yellow or gold upon it, consisting principally of the Papal tiara and crossed keys. The eventful morning dawned at last, cloudy, but not with rain. The thousands who stood before their mirrors and proudly donned their regalia, rosettes, badges, or white plumed hats, felt that they would have every opportunity to show to advantage in the procession, and that glory or defeat rested in their own hands. The streets were early filled with people on their way to the Churches, and at eleven o'clock every Catholic Church in the city was filled to overflowing with devout worshippers, and in many of them the scene was most striking. The crowds, the altar ablaze with lights, the solemn strains of the organ, and rise and fall of well-trained voices; the officiating clergy in their richest vestments, all gave additional solemnity to the occasion, and prepared the people for taking part in the demonstration with a sense of its significance and importance."

ST. MARY'S CATHEDRAL

Was beautifully decorated with the Papal colors—white and yellow—and was filled to overflowing with well-dressed people. By order of the Grand Marshal, all of his aids who had not been assigned to special duty elsewhere, attended Mass at the Cathedral. The Mass selected was that of Nicou Choron. The Offertory, *Laudata Dominum*, was sung by Mr. Uhrig. At the end of the Mass, Beethoven's *Grand Hallelujah Chorus* was rendered. Following are the names of the singers: Solo quartette—Mrs. Uhrig, Mrs. Evans, S. Belinge, and Mr. Uhrig. Soprano chorus—Mrs. Gray, Mrs. Young, Mrs. Melville, Mrs. Banks, and others. Alto—Mrs. Toepke, Mrs. Cameron, Mrs. Hopkins and two Misses Waterman. Tenor—Messrs. Swift, Lewis, Willey and Brown. Base—Messrs. Wunderlich, Loomis, Snabel, Eagan, and others. The music at St. Mary's Cathedral, and also at the Pavilion, was under the direction of Mr. Toepke, organist of St. Mary's Cathedral. Mr. Uhrig, of St. Mary's Cathedral, acted as manager. The whole music, both at the Cathedral and at the Pavilion, was arranged by Mr. Toepke.

The sermon on the occasion was preached by the Rev. Father Prendergast.

OTHER CHURCHES.

At St. Patrick's Church, on Mission street, High Mass was celebrated at half-past ten o'clock, by Rev. Father Grey. A full orchestra and a large number of volunteers assisted, under the direction of J. H. Dohrman. There was a crowded congregation.

Father Gallagher, of St. Joseph's, and Father Buchard, of St. Ignatius, also celebrated High Mass in their respective churches.

A large number of people attended St. Francis Church, on Vallejo street. High Mass was celebrated by the Rev. Father Garriga. Von Weber's Grand Mass in G was sung by the choir, composed of Miss M. Seamans (soprano), Mrs. McKay (contralto), W. Jenkins, (tenor), and Rev. Father Aerden (basso).

The Masses in all the other Churches were suitable to the

occasion. The congregations were unusually large, and immense numbers of the people offered up their Holy Communions, for the benefit of the Holy Father.

The Special Aids for the congregations, appointed by the Grand Marshal, escorted each congregation to its position in line :

- St. Mary's Parish*.—Michael Kane, M. Guerin and John Ryan.
Mission Dolores.—R. A. Redman and D. J. Oulahan.
St. Joseph.—Richard O'Neal and John Fitzgerald.
St. Francis.—P. J. Thomas and John Mogan.
St. Ignatius.—Jeremiah F. Sullivan, John A. Coffee and Richard Tobin, Jr.
St. Patrick's.—James Daly, J. R. Brady and John B. Lewis.
St. Peter.—Dr. Edward Kelly and T. J. Walsh.
St. Boniface.—A. T. Seiberlich and Mr. Menkel.
Notre Dame.—A. Harpending and J. P. Dennis.
St. Bridget.—D. Mahony and Edward F. Gleason.
Holy Cross.—F. Buckley and J. Regan.
Irish-American Benevolent Society.—Colonel M. C. Smith and Thomas Clary.
Sons of Emerald Isle.—William H. Kelly and M. Heffernin.
Portuguese Benevolent Society.—F. X. Kast and Robert Roy.
Slavonic Illyric Society.—James Daley, Sr., D. J. Sullivan, J. Henry Blaney and Hugh Murray.
Sodality of St. Ignatius.—Masters Robert E. McGill, Marshal; Willie Bamber, B. P. Oliver, Peter McGlynn and James McGlynn, Aids.
 St. Patrick's Parish Aid was ordered to take charge of St. Rose Parish, and St. Peter's to bring in those of Mount St. Joseph, at South Francisco.

The services at each Church terminated about 12 o'clock noon—and the congregations pouring out into the street, found aids and a military company awaiting them—the one to marshal them into line, the other to escort them to their rendezvous. The Shields Guard escorted the congregation of St. Mary's Cathedral; the Legion of St. Patrick, that of the Mission Dolores Church; the Meagher Guard, St. Patrick's Church; the MacMahon Guard, St. Ignatius Church; the Wolfe Tone Guard, St. Boniface Church; the Emmet Life Guard, St. Joseph; the California Rifles, St. Peter's; the Montgomery Guard, Church of the Holy Cross, etc.

THE RENDEZVOUS

Of the various divisions were as follows: The First, on Brannan street, east of Fifth, right resting on Fifth; Second, on Brannan street, west of Fifth, right resting on Fifth; Third, on Bryant street, east of Fifth, right resting on Fifth; Fourth, on Bryant street, right resting on left of Ancient Order of Hibernians; Fifth, on Bryant street, west of Fifth,

right resting on Fifth; Sixth, on Bryant street, right resting on left of Fifth Division; Seventh, on Harrison street, east of Fifth, right resting on Fifth; Eighth, Harrison street, right resting on left of Seventh Division; Ninth, on Harrison street, west of Fifth, right resting on Fifth street; Tenth, on Harrison street, right resting on left of Ninth Division; Eleventh, on Folsom street, east of Fifth, right resting on Fifth; Twelfth, carriages—First section, on Folsom street, west of Fifth, right resting on Fifth; Second section, on Clementina street, west of Fifth, right resting on Fifth; Third section, on Tehama street, west of Fifth, right resting on Fifth; Fourth section, on Howard street, west of Fifth, right resting on Fifth; Fifth section, on Fifth street, south of Howard, right resting on Howard.

The first to arrive upon the ground was the delegation from San Rafael. They took up their position on Harrison street, between Fourth and Fifth, and finding that they were at least an hour ahead of time, broke off for refreshments, and left the long, wide street as bare as before. It was lively enough in a half an hour afterward. We have seen the same streets as a rendezvous for a procession, but never saw them present such a glittering mass of moving colors. The different divisions arrived in rapid succession, headed, in every instance, by a fine band and a military escort, and with numerous flags fluttering above, and processional banners. Every now and then great cars, filled with beautiful little girls, would pass along by twos and threes toward their appointed position—the men in the ranks lifting their hats, in salute, as they passed, and the little ones waving their handkerchiefs, or nodding smilingly in reply. The emblematical car of St. Boniface Church was a striking and picturesque element of the scene. So were the boys of the Sanctuary Society, of the French Church, in their crimson tunics, skull-caps, and lace surplices. The military, with towering bear-skins or smart shakos, were drawn up, here and there, at the heads of their divisions, standing "easy," and waiting the order to take up the line of march; aids, in their white scarfs, were galloping about—but carefully, for galloping in crowded streets, requires both horsemanship and discretion.

Those named who were not with this body were dispersed along the line and engaged in directing the movements of the procession.

The Grand Marshal wore a white and yellow sash, on the breast of which was a gold badge bearing the Papal arms; black hat with white and yellow plume and gold cross. The Chief Aids wore similar hats with silver crosses and yellow scarfs, and the Aids white scarfs. They were all well mounted and presented a fine appearance.

THE FIRST DIVISION

Now appeared, headed by Allen's band. Marshal A. Harpending rode in advance with his two Aids, James Daly and J. B. Danos. Then came the Haight Light Cavalry, in as fine trim as we ever remember to have seen them—their arms and accoutrements bright, and their horses clean. They showed forty men in rank, and were under the command of Capt. Geo. T. Knox. They were followed by the Jackson Light Dragoons, who looked well, and had thirty-seven men under the command of Capt. Greany. A barouche, drawn by four white horses came next, containing the Most Rev. Archbishop Joseph Sadoc Alemany, Right Rev. Bishop O'Connell, of Marysville; Very Rev. James Croke, Vicar-General, and Very Rev. F. Vilarrosa, Provincial of the Dominican Order, Benicia. Next came barouches containing Hon. Zach. Montgomery, Orator of the Day; Hon. P. H. Burnett, President of the Day; Henry M. McGill, Esq., Vice President; Charles F. Smyth, Esq. and Capt. J. Mullin, Secretaries. Twelve carriages followed, containing Rev. Father Motter, of Stockton, Rev. Father Gleason, Brother Justin, President of St. Mary's College, Hon. Frank McCoppin, Supervisors Menzies, Kenney, Kelly, Commins, McCarthy and Goodwin, Thos. Golden and others.

THE CARS OF THE CENTURIES

Then appeared. They were drawn each by two horses—the sides were draped with yellow and white cloth. In the center of each car longitudinally rose a sort of arch in yellow and white. Upon the white portion of this frame were

inscribed in black letters the names of the Popes who reigned in the century which the car represented. We give them as follows, and also the names of the young ladies in each :

FIRST CENTURY.—St. Peter, St. Linus, St. Cletus and St. Clement.

Young Ladies.—Ellen Flynn, Sarah Maharan, Nellie McElroy, Mary Sweeney, Mary Ann Kearney, Helen J. McDermott, Josephine Dillen, Annie and Katie March, Dollie Hughes, Mary Ann Tiernan, Annie Sullivan, Katie Tiernan, Sarah Edgar.

This car had a large painting of Christ delivering the keys to St. Peter.

SECOND CENTURY.—St. Evaristus, St. Alexander, St. Sixtus I., St. Telesphorus, St. Iginus, St. Pius I., St. Anicetus, St. Soter, St. Eleutherius, and St. Victor I.

Young Ladies.—Mary Duff, Annie Callahan, Theresa and Lizzie O'Connell, Sarah McNeil, Lillie Brady, Mary Allen, Nellie Burns, Nellie Cahl, Minnie Carlton, Minnie and Kittie Lamasney, Carrie Hickson, Katie Wheelan.

THIRD CENTURY.—St. Zephyrinus, St. Calixtus I., St. Urban I., St. Pontian, St. Anterus, St. Fabian, St. Cornelius, St. Lucius I., St. Stephen I., St. Sixtus II., St. Dionysius, St. Felix I., St. Eutychian, St. Cains, and St. Marcellinus.

Young Ladies.—Mamie Farren, Mary Housemand, Annie Clark, Maggie Connor, Francis Imberg, Mary Ellen Moore, Janie Johnson, Ella Burke, Fannie Collins, Eliza Jane Spillman, Mary Ann Sullivan, Minnie Spillman, Mary Sullivan, Mary and Nellie Regan, Fannie Houseman, Aggie McNamara, Josephine White, Julia Hagan.

FOURTH CENTURY.—St. Marcellus, St. Eusebius, St. Melchiasdes, St. Sylvester, St. Mark, St. Julius I., St. Liberius, Felix II., St. Damasus, St. Siricius and St. Anastasius.

Young Ladies.—Mary O'Brien, Claysema and Mary Elizabeth Fitzpatrick, Ellen Bradley, Mary Fenton, Nellie and Mary Norton, Mary Ann McGuire, Catherine O'Regan, Mary Gochan, Delia Murphy, Mary Jane Madden, Mary Ann Murphy.

FIFTH CENTURY.—St. Innocent I., St. Zozimus, St. Boniface I., Sixtus III., St. Leo the Great, St. Felix III., St. Pelagius, St. Hilary, Simplicius, St. Anastatinus and St. Symmachus.

Young Ladies.—Mary Dyer, Cecilia Daley, Mary Francis Meeteer, Mary Tobin, Clara Theresa Hopkins, Katie Riley, Francis E. McNamara, Annie Geary, Minnie Callahan, Delia Agnew, Mary Dunn.

SIXTH CENTURY.—Hormisdas, John I., Felix IV., Boniface II., John II., Agapatus, St. Silverius, Vigilius, Pelagius I., John III., Benedict I., Pelagius II., and St. Gregory the Great.

Young Ladies.—Lizzie Bloom, Katie Shafer, Josephine Bloom, Josephine Kearny, Katie Kelly, Agnes Regan, Maggie Fitzgerald, Johnnie and Richie McMann, Lizzie Doyle and Emma Bloom.

SEVENTH CENTURY.—Sabinian, Boniface III., Boniface IV., St. Deusdedit, Boniface V., Honorius I., Severinus, John IV., Theodore I., St. Martin I., St. Eugenius I., Vitalian, Adeodatus, Domnus, St. Agatho, St. Leo II., Benedict II., John V., Conon, Sergius I.

Young Ladies.—Bridget Ryan, Laura Fitzgerald, Minnie Shay, Lizzie McLeod, Mary Donahy, Mary Clements, Annie McLeod, Maggie Toy, May Gerlack, Mary, Elizabeth, Alpie and Annie Holden, Mary Wrench, Maggie McCarthy and Mary McDonald.

EIGHTH CENTURY.—John VI., John VII., Sisinnius, Constantine, St. Gregory II., St. Gregory III., Zacharius, Stephen II., Stephen III., Paul I., Stephen IV., Adrian I., Leo III.

Young Ladies.—Nellie Naulty, Laura Betters, Mary Flanagan, Mary Scott, Emma Mullen, Julia Driscoll, Mary McKeely, Louisa Sarvanat, Jennie Owens, Annie McLaughlin, Joseph O'Rourke, Lizzie Kelly, Rosie Conklin.

NINTH CENTURY.—Stephen V., Paschal I., Eugene II., Valentine Gregory IV.,

Sergius II., St. Leo IV., Benedict III., Nicholas I., Adrien II., John VIII., Martinus or Martin II., Adrien III., Stephen IV., Formosus, Boniface VI., Stephen VII., Romanus, Theodore II., John IX.

Young Ladies.—Alice Sherman, Celia Knowland, Minnie Herring, Mary Strayer, Annie McQuillan, Jeanette Thomas Smith, Mary Sullivan, Mary Bogardus, Mary Murray, Annie and Katie McInerney, Josephine Catherine, Sarah Doherty, Nellie Clifford.

TENTH CENTURY.—Benedict IV., Leo V., Christopher, Servius III., Anastatius, Landon, John X., Leo VI., Stephen VIII., John II., Leo VII., Stephen IX., Martin III., Agapetus II., John XII., Leo VIII., Benedict V., John XIII., Benedict VI., Donatus II., Benedict VII., John XIV., John XV., John XVI., Gregory V., Silvester II.

Young Ladies.—Ellen Callahan, Katie Lane, Mary Ingalls, Mary and Annie McCraith, Julia Kelly, Clara and Annie Thomas, Mary McDonald, Alice Carr, Mary Jane Edgar, Mary Ann Harris.

ELEVENTH CENTURY.—John XVII., John XVIII., Sergius IX., Benedict VIII., John XIX., Benedict IX., Gregory VI., Clement II., Damasus II., St. Leo IX., Victor II., Stephen X., Nicholas II., Alexander II., St. Gregory VII., Victor III., Urban II., Pascal II.

Young Ladies.—Mary McQuillan, Annie Dwyer, Ellen Dore, Ellen Bauer, Mary Ann McLaughlin, Victoria Hannah Smith, Maggie Grimes, Katie Lynch, Mary Corcoran, Maggie and Mary Jane Brady, Mary Cruse, Eliza O'Leary, Lottie Lenora O'Leary.

TWELFTH CENTURY.—Gelasius II., Calixtus VI., Honorius II., Innocent II., Celestine II., Lucius II., Eugene III., Anastatius IV., Adrian IV., Alexander III., Lucius III., Urban III., Gregory VIII., Clement III., Celestine III., Innocent III.

Young Ladies.—Mary, Honora and Kate Sullivan, Nettie Boland, Mary Ann Roubt, Maggie Dunn, Susan Rowley, Annie Ryan, Mary Gardner, Katie Dunn, Mary Ann Knowlton, Lonise Brenham, Katie Aiskins.

THIRTEENTH CENTURY.—Honorius III., Gregory IX., Celestine IV., Innocent IV., Alexander IV., Urban IV., Clement IV., Gregory X., Innocent V., Adrian V., John XXI., Nicholas III., Martin IV., Honorius IV., Nicholas IV., St. Celestine V., Boniface VIII.

Young Ladies.—Mary Ann Dennison, Blossa Floris, Clara Knowland, Mary O'Brien, Mary Greenel, Louisa Bogardus, Lizzie Gilman, Annie Gillespie, Clara Mish, Mary McElroy.

FOURTEENTH CENTURY.—St. Benedict XI., Clement V., John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., Gregory II., Urban VI., Boniface IX.

Young Ladies.—Mary Gillespie, Katie Ford, Mary Gorman, Amelia Marina, Johanna Doherty, Josephine and Alice Canavan, Mary & Amanda Gaynor, Nelly McGuirk.

FIFTEENTH CENTURY.—Innocent VII., Gregory XIII., Alexander V., John XXIII., Martin V., Eugene IV., Nicholas V., Calixtus III., Pius II., Paul II., Sixtus IV., Innocent VIII., Alexander VI.

Young Ladies.—Ellen and Mary Daley, Mary Ann McLean, Mary Ellen Rafferty, Barbara Ware, Bridget Quirk, Rosey Gorman, Celia McClusky, Mary Hayes, Rose Murphy, Mary Burns, Annie Gillispie, Annie Marie Dunn, Carrie Ferreira.

SIXTEENTH CENTURY.—Pius III., Julius II., Leo X., Adrian VI., Clement VII., Paul III., Julius III., Marcellus II., Paul IV., Pius IV., St. Pius V., Gregory XIII., Sixtus V., Urban VII., Gregory XIV., Innocent IX., Clement VIII.

Young Ladies.—Mary Jane Rush, Eliza Gallagher, Susan Breslin, Maggie Hamilton, Sarah A. Clare, Matilda Stuart, Mary Rudduck, Mary Grady, Maggie Quinlan, Phoebe Smith, Annie Menzies, Ella Coffee, Mary Smith, Annie Mitchell, Mary Mahaney, Addie Wallace, Katie Murphy.

SEVENTEENTH CENTURY.—Leo II., Paul V., Gregory XV., Urban VIII., Innocent X., Alexander VII., Clement IX., Clement X., Alexander VIII., Innocent XI., Innocent XII.

Young Ladies.—Mary Theresa Cleaveland, Lizzie Ann Jackson, Katie, Sarah, Hannah and Mary McGinley, Minnie McCendry, Katie Dickey, Mary and Dora Lauders, Annie Sullivan, Mary, Agnes and Katie Maloney.

EIGHTEENTH CENTURY.—Clement XI., Innocent XIII., Benedict XIII., Clement XII., Benedict XIV., Clement XIII., Clement XIV., Pius VI.

Young Ladies.—May Fennell, Maggie Mason, Katie Fitzgerald, Cassia Rutherford, Mary Divan, Margaret Mathews, Mary Ann Curtiss, Mary and Alice Pease, Mary Ann Riley, Katie Killinea, Catherine Agnes Malloy, Mary Ellen Jackson.

NINETEENTH CENTURY.—Pius VII., Leo XII., Pius VIII., Gregory XVI., Pius IX.

Young Ladies.—Rosette Fallon, Aurora Mackel, Julia and Mary Duffly, Jennie Byron, Laura Mildred Doherty, Mary Riley, Mary Fogarty, Mary Specht, Mary Ann Morris, Lizzie Holden, Annie Kenney Parco.

The First Division was brought up by James Coughlan, Thos. Henry Kelly, Wm. J. Brady, Wm. J. Sullivan and James Dolan.

Thos. Henry Kelly was attired in a full suit of mail and represented the days of the Crusades. He was followed by the above-named gentlemen, who were dressed as Knights Templar—in long, white cloaks with a red cross on the left breast; black velvet caps, etc.

THE SECOND DIVISION.

M. C. Smith, Marshal; Aids, A. M. Loughborough and J. B. Lewis, was led by Schlott & Schmidt's band, heading the Hibernia Rifles. They mustered thirty-five bayonets. The Second Division was a strong one, containing as it did several of our strong and well organized local societies. First marched the Sons of the Emerald Isle, John O'Dowd, President, one hundred and eighty men.

Then, headed by Irish and American flags, and carrying also their handsome banner, came the men of the Irish-American Benevolent Society, J. Collins, President, numbering three hundred.

The Laborers' Protective Association came next, headed by an American flag and a very handsome Irish one; they also had their banner with them. One hundred and twenty men.

The Portuguese Protective Association, F. J. N. Braga, President, which brought up the rear of the division, looked very well indeed. The American flag was carried in advance, side by side with a magnificent Portuguese flag—blue and white, emblazoned with the royal arms of Portugal. They also carried a small but very pretty society banner. They numbered eighty men.

THE THIRD DIVISION

Was composed almost entirely of the Ancient Order of Hibernians. They turned out in greater strength than ever on Sunday. As they marched down Kearny street, in perfect military order—the rank and file in green and silver collars, and the officers mounted or on foot, in green and gold—they looked as well as any body of trained soldiers could have looked, and elicited many encomiums from their old friends, and expressions of surprise from strangers. Each division carried its own processional banners. Some of them are superb. The Division was escorted by the Sarsfield Guard, a handsome company, commanded by Capt. Brown. The Sarsfields were forty-five strong. First came the officers of the Ancient Order mounted, as follows: James Walters, S. D.; James F. Brady, S. S.; Patrick Byrne, C. D.; P. Connelly, G. P.; P. Tierney, G. V. P.; T. M. Connolly, G. S.; A. Small, G. A. S.; John Cooney, G. T. Then came

Division No. 1, headed by officers in gold and green regalia, bearing the gilded emblems of office—key, pen, gavel, etc. Each Division was headed in a similar manner. The officers with Division No. 1, were: James Barrett, President; Patrick Kehoe, V. P.; Thos. O'Brien, R. S.; Michael O'Brien, F. S.; Daniel Harnoy, Treasurer. They numbered two hundred and seventy.

Division No. 2 had three hundred and eighty-four in line. Officers—P. M. Wellin, President; Wm. J. Brady, V. P.; Frank Mahon, R. S.; M. Ward, F. S.; M. McManmeme, Treasurer.

Division No. 3, James O'Brien, President; Charles Farley, V. P.; Humphrey Gallagher, R. S.; Daniel Ryan, F. S.; John Murray, Treasurer. One hundred and forty-six men.

Division No. 4, Daniel J. Sullivan, President; Patrick Carbery, V. P.; T. J. Sullivan, R. S.; Richard Tobin, F. S.; Dennis Healy, Treasurer. One hundred and thirty-two men.

Divisions Nos. 5 and 6 numbered together about one hundred and twenty men. Their officers are: No. 5, P. R. Hanna, President; M. J. Wren, V. P.; John McGrath, R. S.; P. J. Carr, F. S.; Patrick McGinnis, Treasurer. No. 6, P. J. Sullivan, President; M. C. Hassett, V. P.; J. J. Donovan, R. S.; John N. Lennon, F. S.; Thomas Donnelly, Treasurer.

Oakland Division, No. 1, was represented by one hundred and seven men. Thomas McGuire, C. D.; Timothy Nolan, President; Patrick Smith, V. P.; John Teague, R. S.; Stephen Cronin, F. S.; Edward Fitzgerald, Treasurer. Blythe's band led the Third Division.

THE FOURTH DIVISION

Was marshaled by Hon. P. A. Roach, aided by Hon. T. J. Moynihan and W. H. Kelly. The Division was composed of the parishioners and school children of St. Mary's Cathedral,

and was escorted by the Shields Guard, Capt. J. F. Meagher, numbering about fifty men. Following them was a barouche in which were seated Rev. Fathers Prendergast, Hickey, Speckles and Brennan. St. Joseph's Temperance and Benevolent Society was out in full force, numbering three hundred and fifty-three, marshaled by James Rowland, Vice President. The principal and pleasing feature of the whole division was the triumphal car, drawn by six white horses. It consisted of a large platform with four short pillars, each crowned with a basket of flowers. From the center sprang four pillars supporting a dome, the exterior of which was of deep blue, spangled with silver stars. Around the outer rim of the dome were the signs of the Zodiac. Beneath, on a tastefully decorated pedestal, was a gilded bust of Pio Nono. At the base of the car was the motto, "ONE FOLD AND ONE SHEPHERD"; and beneath this was—"CHRIST OUR LORD IS KING, AND THE POPE IS THE VICAR OF THE KING." Twenty-five young children, whose names are subjoined, were seated upon this car.

Ada Wallace, Annie Sullivan, Mollie Sullivan, Agnes Tobin, Mary T. Sullivan, Ada Sullivan, Isabel Sullivan, Mira Burnett, May Hilton, Lillie Hilton, Lillie Sturdivant, Jennie Wand, Gussie Redman, Mary Regan, Emma Leary, Nellie Ware, Minnie Bliss, Ella Jordan, Mary Mahoney, Eva Butler, Mary Ellen Butler, Annie Frances Butler, Mary Marchand, Nellie Bliss, Agnes White.

PRESENTATION CONVENT SCHOOL OF THE SACRED HEART,

Taylor street, with a car containing twenty-five young ladies, followed next. "St. Peter's bark" was arranged in this car, with suitable devices and a large likeness of Pius IX., besides banners of the Sacred Heart, St. Joseph, and a handsome one of the Blessed Virgin among the angels. The Sunday School children, about three hundred and eighty strong, all had banners in their hands, bearing the "Cross-keys of St. Peter."

Saint Mary's Temperance Society (J. Phelan, President,) and the *Saint Joseph's Benevolent Societies*, from San Jose and this city (Messrs. Kane and McLoughlin, Presidents.) numbered three hundred and twenty-two members. Each Society had appropriate banners.

Saint Mary's Society for Catholic Females was preceded by a banner bearing a portrait of the Pope. On the reverse was

the Madonna and child. The Sunday School children, one hundred and sixty strong, presented a fine appearance.—These societies were preceded by the First U. S. Cavalry Band, from Benicia.

THE FIFTH DIVISION.

This was composed of the congregations of the Old Mission and St. Francis Church, Vallejo street, including the Convent School of Notre Dame. Marshal, Frank Skelly; Aids, John Bush and S. C. Greany.

CHURCH OF MISSION DOLORES.

The delegation of this parish formed in the following order:

Aids of Grand Marshal—D. J. Onlahan, R. A. Redman, and James T. Brady.

Alper's splendid Band, fifteen pieces.

Division No. 5, of the Ancient Order of Hibernians, numbering one hundred and ten.

"Legion of St. Patrick," acting as escort of honor, numbering 60 men, under command of Captain S. Lynch.

A baronche containing Rev. Thomas Cushing, pastor, and Rev. Father Bowman, assistant pastor.

The boys of the Parochial School, numbering seventy, marshaled by their teacher, Malachi Bannan. These little fellows marched in very fine order, and looked the picture of health and neatness.

CAR REPRESENTING THE CONVENT OF NOTRE DAME.

This car was drawn by four white horses. The base was draped with the papal colors, in such a manner as to conceal the wheels, and formed, as it were, a foundation for the various appropriate inscriptions which, together with the two elegant and costly banners—one, of our Holy Father, and the other, of the Blessed Virgin—served to render the car one of the most tasteful and conspicuous in the procession.

On either side of the base was a scroll with the name of the convent in prominent golden characters, whilst on the rear were inscribed, in the same style, the two dates—1846 and 1871, with the figures 25, being the date of his Holiness' accession and duration of his Pontificate, till the time of the present year. The whole of this base was surmounted by a neat, gold cornicing. One of the banners alluded to above, that of our Holy Father, was placed immediately in front of the car, and was richly ornamented with bullion fringe and gold tassels, looped above; and floating to the breeze were two

streamers or flags bearing the words. "*Tue es Petrus.*" The banner of the Blessed Virgin occupied the rear, and was likewise ornamented with streamers, with the words, "*Regina Nostrae*", in Mary's own color—blue.

Four pillars, draped with white and looped up with yellow ribbon, to which were attached ornamental balls of gold and silver, met in the center above, and were surmounted by a small dome, supported by four smaller pillars and draped with white also, interlaced with gold cord and ornamented with golden grapes. From beneath the dome, overlooking the children, careered a dove—that emblem meek of peace and love. Each corner of the car bore a flag with the papal colors.

The seats were occupied by twenty-five children, whose ages varied from nine to twelve, all dressed exactly alike, with white dresses, vails, wreaths, and yellow scarfs looped up on the shoulder with blue and white. The two who occupied the front seats, Misses Maggie Callaghan and Annie Armstrong, bore each a flag with the papal tiara, keys, etc., on one side, and on the other, a device something like the following. On Miss Armstrong's flag:

God bless our Pope, our Pontiff King;
Through Notre Dame his praises ring.

On Miss Callaghan's flag:

Be Pio Nono's blessed name,
Fore'er revered at Notre Dame.

The seat in the rear was draped with a banneret, on which were inscribed the words, "*And he saith to Him: Feed my Lambs.*"

The names of the young ladies occupying the Triumphal Car, were:

Annie Armstrong, Maggie Callaghan, Florence Mary McGill, Annie Douglass, Jennie Breen, Katie Stanton, Lizzie Casey, Katie Dennon, Alice Byrne, Katie Noon, Emma O'Ferrall, Maggie Noon, Mary O'Brien, Katie Breen, Matilda Bonnet, Lizzie Corbett, Mary Jane Horn, Mary Breunham, Mollie Stanton, Mollie Murphy, Lizzie Slattery, Josephine Bonnet, Mary A. Phelan, Lizzie Fogarty, and Joanna Moloney.

Following the Triumphal Car came the congregation on foot and in carriages, and numbering several hundreds.

At half past 11 A.M., a delegation of 24 young ladies from

THE CONVENT SCHOOL OF NOTRE DAME

Proceeded to the School of St. Vincent, on Jessie street, to take their places in the Century Cars. They were all dressed in white, white gloves, wreaths, vails, and blue sashes.

Their names were:

Louisa Brenham, Minnie Callaghan, Mary Frances Meeteer, Mary Sullivan, Honora Sullivan, Katie Sullivan, Mary Dwyer, Annie Ryan, Susan Rowley, Nellie Boland, Mary A. Norton, Katie Riley, Mary Jane Tobin, Fannie McNamara, Clara Hopkins, Katie Gakins, Annie Geary, Adela Agnew, Maggie Dunne, Cecilia Daly, Mary A. Rourke, Katie Dunne, Mary Dunne, and Mary Gardiner.

This delegation, by its numbers and splendid order, formed an imposing procession in itself, and reflected the highest credit upon all participating.

ST. FRANCIS' CHURCH, VALLEJO STREET.

The congregation of this Church was escorted by John Mooney, Marshal; and H. J. Griffith, W. J. Burke, and L. Nolan, as Aids—in the following order:

The Papal Standard, painted by Signor Domenico Tofetti.

The Clergy of St. Francis—J. H. Aerden, A. Garriga, and J. Valentini; the Rev. Fathers Portello and Ramos, two visiting Priests from Mexico. The gentlemen of the Committee on Celebration, of St. Francis Parish, in carriages.

Saint Francis Banner, painted by Domenico Tofetti, representing St. Francis of Assisi, the Patron Saint of San Francisco, with St. Francis Church, a portion of Telegraph Hill, and Mount Tamalpais in the background.

The First Division of Saint Francis Sunday School boys, numbering one hundred and sixty members, with their Captain, two Lieutenants, carrying a banner representing the Sacred Heart of Jesus (painted by Domenico Tofetti), and an American flag.

Triumphal Car of the Sisters of Presentation, Powell street, representing Hope, with the emblems of the Pontifical authority, and of the triumphs of our Holy Faith.

Second Division of the St. Francis Sunday School boys, one hundred and fifty in number, with their officers—a Captain and two Lieutenants, preceded by banner, representing the Sacred Heart of Mary (painted by Domenico Tofetti) and the American Flag.

Triumphal Car of Saint Francis, representing twenty-five of the most renowned Catholic nations of the Earth, by twenty-five young ladies, chosen from each of these nations, dressed in the costumes, and carrying the flags of their respective countries, made of silk and trimmed with gold fringe. The car was mounted by Faith, Hope, and Charity; St. Francis Literary and Library Association, numbering 80 members. M. J. McGrath, President, preceded by an American flag.

A Triumphal Car, with twenty-five young ladies, representing, with appropriate emblems, the twenty-five years of the Pontificate of Pius IX.

The Congregation of St. Francis Parish, numbering about three hundred men, on foot, with their Aids.

Carriages and vehicles of all description, with ladies and children.

THE SIXTH DIVISION.

Marshal, John A. McGlynn. Aids, Dr. C. F. Buckley and E. F. Gleason. The Meagher Guard, Captain John

Egan, numbering 40 men, escorted the division, set apart for

ST. PATRICK'S CHURCH.

Revs. P. J. Gray, W. B. O'Connor, and Thomas Larkin, rode in a barouche drawn by four horses. A car containing fifty-four boys was followed by a triumphal car, canopied and decorated with flags, containing twenty-five young ladies from St. Vincent School. Two hundred young men from the Parish Sunday School of St. Patrick came behind this car, and were followed by another decorated car inscribed "*St. Rose's Children of Mary*," and containing twenty-five young ladies. Twenty-five young ladies from the school of the Sisters of Mercy, rode in a decorated car, inscribed, "*Our Lady of Mercy School*." The names of the young ladies were :

Mary Whelan, Agnes Church, Mary Sweeney, Mary Corr, Lizzie O'Brien, Kate Mahoney, Mary Coughlan, Susan Farrin, Mary Sullivan, Sarah Britt, Mary Sullivan, Mary E. Sullivan, Annie Brestlin, Maggie Tobin, Annie Brandt, Mary Kelly, Ellen Blaney, Kate Matthews, Kate Murphy, Lizzie Buchannon, Mary Cusack, Nellie Cusack, Alice Bell, Abbie Dalton, and Katie Crowley.

The girls wore blue sashes, and represented the years between 1846 and 1871, the dates inscribed upon the sashes in golden letters. The children from the Roman Catholic Orphan Asylum rode in two cars, in the first of which hung a banner inscribed, "*Noli timere Angelis meis te committo*." The other cars were decorated with flags and banners. The congregation closed up with six hundred and eighty men on foot.

THE SEVENTH DIVISION.

CONGREGATION OF ST. IGNATIUS CHURCH.

Marshal, Jeremiah F. Sullivan. Aids, John A. Coffey, Robert P. Tobin, and Charles McFadden.

The McMahon Guard, seventy-seven strong, Capt. Canavan, preceded by Walcott's Band.

Two carriages containing V. Rev. Father J. B. Ponte, Superior, and Rev. Fathers J. M. C. Buchard, A. Affranchino, E. Young, T. DeMasini, F. Sullivan, and J. Bixio.

On one of the carriages was a magnificent floral cross.

Two fathers preceded the Solalities, on foot, viz.: Rev. E. M. Natini and A. Vasseur.

GENTLEMEN'S SODALITY OF THE B. V.

With banner of the Immaculate Conception, over two hundred and fifty strong, with blue ribbons and medals around their necks. Director, Rev. J. M. C. Buchard, S.J. Prefect, Peter Lynch, Esq.

STUDENTS' SODALITIES AND SOCIETIES.

Marshal, Robert E. McGill. Aids, James McGlynn, Peter McGlynn, Barth. Oliver, and Willie Bamber.

Sodality of the Holy Angels (Junior Students)—with appropriate banner. Seventy-four members wearing green scarfs, white ribbons, and medals. Director, Rev. F. J. Prelato, S.J. Prefect, Master Henry Blaney.

Sodality of the Immaculate Conception (Senior Students)—with a white silk banner, having on both sides the Papal arms, with the motto: "*Thou art Peter.*" Eighty members wearing blue scarfs, white ribbons, and medals. Director, Rev. F. J. Prelato, S.J. Prefect, Master Jos. A. Buckley. Twelve members of this Sodality carried a platform, representing water flowing amid rocks. Upon a rock in the center there was a church surmounted by a statue of St. Peter, in gilt-bronze. The rear wall of the church bore the inscription: "*To Pius IX. The Sodalists of the St. Ignatius College.*"

Society of Pius IX.—with two members dressed as U. S. officers, with American and Papal flags. Seventy members, with white scarfs trimmed with yellow, green ribbons, and medals, each member having an American or Papal flag. Director, Rev. Al. Raggio, S.J. Prefect, Master Nicholas Wynne.

The Sanctuary Society was represented by twenty-five young gentlemen, in uniform dress, sashes, ribbons, and medals, accompanied by their President and Director, Rev. Father Jos. M. Neri, S. J. Eleven of the members were in the full dress of the Society—long tunics of scarlet merino, white lace surplices, blue silk belts with gold trimmings, medals with red ribbons, blue bows or rosettes, and red caps trimmed with gold. Eight of the acolytes, in their altar dress, four at a time, carried upon their shoulders a small but complete temple, appropriately

ornamented. They represented the Levites carrying the Ark of the Covenant. Three other acolytes, dressed as above, carried a rich white silk banner, highly decorated with the emblems and symbols of their Society, embroidered in gold, silk and jewels—the whole being heavily fringed and trimmed with gold. Leading Marshal, mounted, Thomas Griffin. Directing Marshal, Chris. Fagan. Prefect, in regalia, Thos. R. Landers.

After the Sodalities and Societies of the College, there marched about one hundred and fifty boys of the congregation. The congregation of St. Ignatius Church, on foot, numbered about five hundred, marching four abreast.

THE CHURCH OF NOTRE DAME DES VICTOIRES

Was represented, in the first place, by the altar boys (the Sanctuary Society) of the Church. Two of them carried processional banners, and others carried a very pretty little model of a chapel, both exterior and interior being complete in each detail. They were dressed similarly to those of St. Ignatius Church. Rev. H. de Clercq marched with his congregation and the boys. There were about thirty of the boys.

CAR OF NOTRE DAME DES VICTOIRES.

Then came a triumphal car containing twenty-five young ladies of the congregation. It was really very prettily decorated, and attracted a great deal of attention. The wheels were all neatly covered with blue calico and white lace, and very tastefully hung with flowers, while a lace canopy sheltered the young ladies from the sun. Altogether it was pretty. Following are the names of the young ladies:

Melina Laterge, Blanche Neulins, Miss Neulins, Eva Hutton, Ida Ashley, Ada Cooney, Amelia Ashley, Sallie Carto, Lisa Carto, Irene Barot, G. Duval, Selina Gordon, Bertha Gordon, Mary Cooney, Georgie Belleisle, A. Macnamara, Sidonia Shot, Maggie O'Neill, Mary Delpodia, and Rosie Adler.

The congregation on foot closed the division.

THE EIGHTH DIVISION.

Marshal, Richard O'Neil; Aids, John Fitzgerald and Frank Sullivan, was led by the Artillery band and escorted by the Wolfe Tones, Capt. John Leddy—forty-five men.

ST. BONIFACE CHURCH

Was represented in the first portion of the division. A barouche passed containing Father Keyser and others, and then came a striking and original emblematical car. It was a platform on wheels, bearing upon a water-surrounded rock a high tower, representing on one side a picture of St. Peter, on the other, one of the present Pope, and over these was the passage, in German and English, "*Thou art Peter, and upon this rock I will build my Church.*" Beneath, on one side, was St. Michael vanquishing the dragon; on the other, a representation of St. Elizabeth. Beginning at the base of the tower was the name of St. Peter, and succeeding it were the names of the most distinguished Popes of each century of the existence of the Church, as follows: Pius I., Sixtus II., Silvester, Leo the Great, Gregory the Great, Martin I., Leo III., Nicholas, Benedict II., Gregory VII., Alexander II., Innocent III., Innocent IV., Martin V., Pius V., Urban VIII., Benedict XIV., Pius IX. The tower was well designed and painted, and elicited many commendatory remarks from the observers.

THE ARCH-DIOCESE CAR.

Then came a car containing young ladies who represented the eight arch-dioceses of Germany. Each lady held a staff, having upon a piece of ornamental wood at the top, the name of the arch-diocese. There were ten young ladies in the car, viz:

Mary Descalzo, Henrietta Bootz, Mary Melbach, Ella Winter, Katie Millacs, Katie Spaulding, Mattie Tromp, Annie Bauz, D. Lizenfeldt and Maggie Quigley.

The car was prettily decorated in yellow and white.

THE CAR OF THE DIOCESES

Was similar to the former, except that it represented the twenty-five dioceses of Germany. There were twenty-six young ladies in this car, viz:

Rosanna Ziegmeyer, Annie Bauer, Mary Wickenhausen, Louisa Bueckhardt, B. Rebhan, Emma Bueckhardt, Theresa Weber, Annie Baker, Mary Gaffner, Annie Shrader, Matilda Shrader, Theresa Ehrman, Lizzie Wapple, Alice Winter, Mamie Driscoll, Eugenia Brand, Edie Michert, Minnie Pult, Mary Jane Forde, Theresa Peters, Catherine Wernser, Mary Patri, Lizzie Nagle, Clara Dungs, Lizzie Ehrman, Christina Miller.

Two other cars were also filled with young ladies, and were decorated with equal taste.

A handsome emblematical car represented St. Boniface—a statue of the saint occupying a spacious position in it. There was also an omnibus covered with calico and filled with children, upon which were the following mottoes in German :

“The first of all the Popes was Peter—
For five and twenty years he reigned ;
No Pope of all that followed after,
Save Pius IX., this length attained.”

“We orphans, whose hearts are overflowing, give forth our love.”

The members of the congregation of St. Boniface Church followed on foot, about one hundred and seventy in number. They have much reason to be proud of the display which they made in their division.

ST. JOSEPH'S CHURCH

Was next represented, and was led by Kraus's band. The Emmet Life Guard, thirty-six strong, stalwart as ever, commanded by Capt. R. Cleary, escorted this part of the division. Then followed barouches containing Revs. H. P. Gallagher, J. A. Gallagher, A. Cullen, J. F. Dade and N. C. J. O'Brien.

THE ST. JOSEPH'S CARS

Came decorated in yellow and white, and filled with young ladies. Their names, in the care of St. Joseph's Society, were :

Katy Francis, Mary Ann Rontledge, Mary Ann Clark, Maria Craig, Mary McMenamy, Fannie Murphy, Mary Maxwell, Mary Jane Leahy, Mary Conway, Maggie Reilly, Sarah Ann Rook, Katie Campion, Mary McInerney, Mary Croke, Sarah Hogan, Mary Hogan, Mamie O'Malley, Laura Frawley, Maggie Frawley, Mary Donovan, Rosie Fivie, Mary Donahue, Mary Madden, Linda Cole and Mary McCauley.

A handsome banner was carried in this car—white and gold—bearing the inscription : “*St. Joseph, Patron of the Universal Church.*” This car was drawn by six horses.

Then followed a handsome triumphal car, containing the Rosary and Scapular Society, with banners.

THE CARS OF THE CHRISTIAN DOCTRINE SOCIETY

contained the following young ladies :

Katie Leary, Maggie Henry, Katie McNamara, Mary Moulrey, Nellie Noonan, Clara Little, Annie McSweeney, Rosie McInerney, Katie Mulloy, Eliza Hagan, Mary Donahue, Bella Hagan, Mary Carrick, Sarah Ryan, Mary Ryan, Timmie Hart, Josie Mulloy, Mary McCormick, Lizzie Reenan, Lizzie McNally, Anne

Sherdon, Mary Corcoran, Lousia Drahoney, Catherine Kearny, Johannah Murray, Jennie Byrne, Maggie Hopkins, Mary McSweeney, Katie McSweeney, Katie Costello, Mary McKenna, Ellen Kearny, Mary Ann Bolan, Mary Joice, Mary Ellen Gaynor, Katie Burke, Mary McNally, and Louisa Donnelly.

A third car also contained young ladies :

Sarah H. Fairfield, Mary O'Brien, Maggie Bolster, Alice Bolster, Mary Glenason, Annie J. Corrigan, Mamie Gagan, Minnie O'Neil, Mary Francis O'Neil, Annie Kedon, Maggie Tyler, Annie Burke, Martha McNutt, Annie Sullivan, Annie Hardy, Katie Flynn, Martha Farrell and Annie Magorty.

ST. JOSEPH'S TEMPERANCE SOCIETY

Followed the cars, on foot, with their handsome banners and flags. They numbered one hundred and thirty-six.

ST. JOSEPH'S SUNDAY SCHOOL

Passed, cheering, as boys will do, even on Sunday. There were two hundred and ninety-two of them, and they were fine looking boys.

The congregation came last, on foot—one hundred and ninety-three in number.

THE NINTH DIVISION.

Marshal, F. X. Kast. Aids, Patrick Lynch and Frank Buckley, Jr.

OAKLAND DELEGATION.

J. Chauvin, Marshal. Charles Sajou's Band. Oakland Grenadiers, 36 strong, under command of Captain Kelly. Barouche containing Rev. Father King, pastor, and Mr. Touchard.

St. Joseph's Benevolent Society, with banner; on the one side, name of Society, and on the reverse, a portrait of St. Patrick in full canonicals. This Society numbered about 50, and were under the marshalship of John Carney, the President. The Mexican branch of the Society were ordered by J. L. Fernandez, and their banner, with the motto, "*Junta Patriótica Mexicana de Oakland*," was borne by the standard-bearer. About thirty members of the Oakland congregation also attended, and over one hundred and fifty members of No. 4 Division of the Ancient Order of Hibernians came over, but joined the main order of the procession.

VALLEJO

Was represented, in the first place, by a barouche containing Rev. Fathers Lewis, Vincent, Caldwell, and Murphy, O. P., and by the *St. Vincent Benevolent Society* of Vallejo, and a car full of little girls; another car with the same pretty and precious freight, representing the Christian Doctrine Society of the same place; another, with a delegation of little ones from the Sunday School and day school.

It was quite a numerous delegation, and we heard the remark in the crowd, doubtless felt by many others: "Well done, Vallejo."

SAN RAFAEL

Sent, with its delegation, a band which acquitted itself very well indeed, considering its very recent formation. Father Birmingham and Father Quinn occupied a carriage. Fifty members of the congregation followed, and then a wagon containing twenty-five healthy, sturdy-looking boys from the *San Rafael Orphan Asylum*. Two white flags were carried by the delegation, bearing the motto, "*In God we Trust*." Timothy Day was Marshal.

OTHER CITIES.

Other delegations, in smaller numbers, followed—from San Jose, San Mateo, Redwood City, Benicia, Mountain View, etc.

THE TENTH DIVISION.

Marshal, Hon. M. Hawkins. Aids, Hon. J. J. O'Malley and Hon. A. K. Hawkins. The delegation from

ST. PETER'S CHURCH,

was headed by the band of the Industrial School, thirty pieces, under the charge of William Cook, followed by the California Rifles, fifty strong, Lieutenant Flood in command. Barouche, drawn by four horses, containing Fathers Gibney and O'Conner, St. Peter's Sunday School, one hundred and twenty boys, marshaled by A. B. Maguire. A tastefully-arranged car, white, decorated with yellow hangings, containing twenty-five little girls, dressed in white, with white veils and yellow wreaths. The car was ornamented with a

canopy, under which stood Miss Witherby, who was supported by the following young ladies:

Misses Hanna, Sullivan, Rose, Code, Prendergast (2), Kellert (2), Young, Connell, Armstrong, Mitchell, Moore, Reynolds, Barr (2), Crowley, Kane, Welsh, Cavalho, Cusick, Fitzpatrick, Donovan, and Smiles.

Over two hundred and fifty members of the congregation followed the car, marshaled by Messrs. Reynolds and Welsh, and in their midst was carried the banners of the Church, bearing texts of Scriptures, taken from Luke xxii. v. 32, and Matthew xvi. v. 18; on the reverse, a representation of the First Peter's Church, founded on a rock, surmounted by the Papal coat-of-arms.

ST. BRIDGET'S CHURCH.

This Congregation followed, and was led by St. Clair's Band of fifteen pieces, and the boys of the Christian Doctrine Society, numbering one hundred and fifty. They were marshaled by Messrs. Ryan, Bloomer, and Williams, and were followed by a beautiful new banner representing St. Bridget, who founded the Convent of Kildare, in the year 430. On the obverse of this banner was a Celtic cross, resting on a rock and wreathed in shamrocks, with the words, "*In hoc signo vinces*," at the head. This banner, four feet by seven, is the work of Mr. J. Harrington. The car was drawn by four gray horses, and was filled with twenty-five young misses, neatly dressed in white. On each corner of the car was a statuette of an angel in the attitude of prayer. On the sides of this long wagon was a chain of twenty-five links, connecting St. Peter with Pius IX. The occupants of this car were:

Kate Kelly, Agnes Dowd, Julia Arnold, Mary Ann Murphy, Nelly Dugan, Bridget McDermott, Maggie Donovan, Kate Shay, Kate Dwyer, Kate Coughlin, Mary Connelly, Isabella O'Connor, Maggie O'Brien, Mary Kline, Mary O'Rourke, Julia Murphy, Kate Hession, Mary Gately, Mary Watson, Mattie Amos, Kate Watson, Mary Murphy, and Mary Ann Cassidy.

A barouche contained the Rev. Fathers Doogan and Durham, and Judge Corkery. The congregation followed, on foot, marshaled by Messrs. Butler, Tarbox, and McElhenny.

THE ELEVENTH DIVISION

Was led by Ferreri's Band, which preceded the Montgomery Guard, sixty-five men, under command of Captain Quinn.

THE HOLY CROSS CAR.

Then came a triumphal car, drawn by four bay horses, in which were seated twenty-five young ladies, dressed in white, wearing wreaths on their heads, and each carrying a white cross, emblematic of the Church of the Holy Cross, to which they belong. On the sides of the car were the words: "*Long Live Pius IX.*" This car was occupied by

Gertrude Buckley, Ella Callaghan, Annie Wild-wibrants, Kate Wallace, Mary Powers, Lizzie L. Mylott, Mary E. Mylott, Ellen McCarrick, Mary Riley, Mary Jones, Mary McDonald, Maria Purcell, Mary Ryder, Maggie M. Durney, Maggie T. Glary, Maggie Clahan, Maggie O'Connor, Lizzie E. Doyle, Laura Copeland, Maria Dalton, Mary E. O'Connor, Mary Agnes Moran, Sarah McIntyre, Mary Jane Hagan, and Mary Sweeney.

Another car contained twenty-five young girls of the

SUNDAY SCHOOL OF THE HOLY CROSS.

They carried a banner, on which was inscribed "*Princip Apostolorum.*" Following are the names:

Ellen O'Connor, Mary Jane Clary, Annie Josephine Hagan, Nellie Moran, Maggie Robinson, Mary Burke, Maggie Lynde, Kate Bryant, Lizzie Bryant, Maggie Welsh, Annie Gray, Mary McGrath, Maggie Burns, Nellie Canfield, Kate Barry, Maggie Purcell, Helena Murosky, Maggie Donohue, Agnes Buckley, Annie Fenton, Mary Ella Hawks, Ellen Madden, Mary O'Riley, Georgiana Tranfield, Annie Donohue, and Harriet Largin.

Next in line was another car trimmed with white and yellow, and decorated with flowers. This was filled with young girls carrying a banner, on which was the name of the

"ST. MARK'S SOCIETY."

The occupants of this car were:

Mary Welch, Mary Jane Kenny, Kate Kenny, Agnes Kenny, Johanna Johnson, Maggie M. Niel, Mary O'Shaughnessy, Annie Carlin, Annie Ryan, Lizzie McVey, Kate Hays, Kate Jones, Mary Troy, Minnie Flaherty, Mary Hayes, Kate Curran, Rose Boylan, Mary Anne Blonchfield, Catherine Craven, Mary McLaughlin, Kate Boylan, Mary McGlovey, Hanna Craven, Mary Ann Garrity, Mary Ellen Daley, Annie Swift, Fannie Keefer, Mary Anne O'Shay, Maggie Trainor, Lizzie Purcell, Mary Monahan, Lizzie McLone, Kate Hunt, and Kate Kenny.

Then followed two large wagons drawn by four horses each, and filled with children. Then came a wagon drawn by one horse, in which were seated eight persons, and then an old-fashioned country farm-wagon, drawn by two horses, in which were seated a number of men, women, and children.

The boys of the Holy Cross Sunday School, under the banner of St. Joseph, came next. The boys numbered about two hundred and fifty, and were marshaled by Patrick

Carroll; and after them came three hundred and fifty members of the congregation, carrying a fine, new banner, on which was the portrait of Pius IX. They were marshaled by F. Buckley, assisted by Thomas Blandsfield, Dennis Callahan, and Messrs. Dalton, O'Shae, and Hagan.

The congregation from Mount St. Joseph, the Sodality Temperance Society, and the congregation and Sunday School of St. Rose's Church, brought up the rear of this division.

THE TWELFTH DIVISION.

This was the last division, and was composed wholly of carriages. There were in this division one hundred and thirty double-teams, including barouches, hackney carriages, and buggies; eighty one-horse teams, four carriages drawn by four horses, fourteen express wagons drawn by one horse, and two drawn by two horses—in all, about two hundred and thirty-three teams. These carried nine hundred and thirty-two persons..

EXERCISES AT THE PAVILION.

An immense crowd covered the Pavilion floor and lined the galleries, and of itself was a wonderful sight. The Pavilion had been elaborately decorated, and presented a magnificent appearance—as it can when any care at all is taken with it. In the present instance the decorations are deserving of much credit, considering that there was so short a time in which to do the work. On the exterior, three arches which lead into the lobby on the Stockton street side, were decorated with heavy damask hangings, in red, white and blue colors, striped and large blue and white silk tassels. The whole surmounted with a large cross wreathed in flowers. The cornice of the central portion of the roof was studded with small Papal flags, and, lower on either side, American flags were displayed in great numbers. The entrances were hung with flags and banners.

In the centre of the building were stationed the musicians, on a raised platform, erected over the fountain. The speak-

ers' stand was placed at the extreme western end, near the Powell street entrance. Above the pillars supporting the the lower gallery, were placed the banners on which were the coat of arms of each of the States of the Union, and above were shields bearing their names. Running around the upper galleries, for nearly the entire circle, were festoons of American flags. Above the gallery were tastefully arranged a large number of Pontifical flags, which presented a handsome effect, in pleasing contrast with the bright colors of the other flags. On each side of the speakers' stand were placed the flags of the different nations—every nation extant being represented by their colors. Placed on the western end, in large letters, was the name of the Father of our country, "WASHINGTON," the American eagle and shield, surmounted with American and other flags, tastefully festooned. Taken in all, the decorations of the mammoth structure were the finest that have ever been erected in the building, and reflect great credit on the designers.

The platform had been erected at the western end of the building. His Grace the Archbishop entered at half-past three o'clock, accompanied by the clergy and the chief officers of the procession. He was attired in a white cassock, underneath an elegant white lace surplice. This was surmounted by a black cape. Bishop O'Connell, of Marysville, sat beside him during the exercises. When Clergy, Marshals and Aids had taken their places, the appearance of the platform was very imposing. Present around the Archbishop were the Very Rev. James Croke, V. G.; the Very Rev. F. Vilarrasa, Provincial of the Dominican Order, Benicia; Orator, Hon. Zach. Montgomery; President of the Day, Hon. P. H. Burnett; Vice President, Henry M. McGill; Secretaries, C. F. Smyth and Capt. John Mullan; James R. Kelly, Grand Marshal; General Rosecrans, and many others.

The Programme had been arranged as follows :

- 1st. American National Anthem, by all the bands.
- 2d. Hymn to Pius IX.
- 3d. Oration by Hon. Zach. Montgomery.
- 4th. Collection by Marshal and Aids.

5th. Reading of dispatch to His Holiness.

6th. Grand Te Deum.

7th. Benediction by His Grace the Archbishop.

At a quarter to four o'clock the vast assemblage was called to order by Peter H. Burnett, President of the Day. The music of Rossini's splendid hymn then rose from the orchestra and choir and thrilled the congregation. The words as sung were as follow :

THE HYMN TO PIUS THE NINTH.

Full in the panting heart of Rome,
Beneath the Apostles' crowning dome,
From pilgrims' lips that kiss the ground,
Breathes in all tongues one only sound—
" God bless our Pope, the great, the good."

The golden roof, the marble walls,
The Vatican's majestic halls,
The note redoubles, till it fills
With echoes sweet the Seven Hills—
" God bless our Pope, the great, the good."

Then surging through each hallowed gate,
Where martyrs' glory, in peace, await,
It sweeps beyond the solemn plain,
Peals over Alps, across the main—
" God bless our Pope, the great, the good."

From torrid South to frozen North,
The wave harmonious stretches forth,
Yet strikes no chord more true to Rome's
Than rings within our hearts and homes—
" God bless our Pope, the great, the good."

For, like the spark of unseen fire,
That speaks along the magic wire,
From home to home, from heart to heart!,
The words of countless children dart—
" God bless our Pope, the great, the good."

The President then announced the Orator of the Day, Hon. ZACH. MONTGOMERY, who stepped forward and delivered

The Oration:

MR. PRESIDENT, MOST VENERABLE ARCHBISHOP, REVEREND
CLERGY, GENTLEMEN OF THE COMMITTEE, HONORED
GUESTS, AND CATHOLICS OF CALIFORNIA:

With all my heart I congratulate you; and I ask you to join with me in tendering warm, glowing, heartfelt congratulations to our beloved Sovereign Pontiff, and to the Christian World, as well as sincere thanks to Almighty God, on account of the grand, extraordinary, and happy event which has brought us together.

Thanks to the intelligence and good taste displayed by our committees, more particularly the committee upon whom it devolved to arrange our programme and order of exercises, and to the complete and magnificent manner in which that programme has been carried out by our worthy Grand Marshal and his efficient aids, I have been saved the necessity of entering upon any extended introductory remarks touching the character and objects of this meeting.

THE SYMBOLS OF THE PROCESSION.

The nineteen cars we have seen in line, symbolizing the nineteen centuries of the Christian era, proclaim that ours is an organization older than any mere human government: while the names of the Sovereign Pontiffs attached thereto, coming down in unbroken succession from that of Peter in the first to that of Pius IX. in the nineteenth century, show that this organization is apostolic in its character. Again, when we behold gathering into our ranks and moving, with one heart and one mind, crowds of people from almost every country on which the sun shines—people who find no common tie either in language, laws, local customs, politics, material interests, or national prejudices; and when over that great archway which spans the approach to this hall, we see circling round the cross, and floating in friendly accord the flags of all the nations of the earth, we are forced to realize the fact that we stand in the presence of an organization which is truly one and truly Catholic. The clustering of these flags around the cross also proclaims that divine motto, "Render

to Caesar the things that are Caesar's, and to God the things that are God's," and signifies that he who is true to the cross cannot be false to his country, whatever may be its flag or its form of government.

Then the several cars, bearing twenty-five young ladies each, and the badges worn with the likeness of our beloved Pius IX. impressed thereon, announces the recurrence of an event the like of which the world has not seen for the last eighteen hundred years. Our beloved Pontiff, Pope Pius IX. has completed and past the twenty-fifth year of his glorious Pontificate.

The deep and heartfelt interest which the Catholic world feels in this great event, requires no stronger attestation than is found written on the vast sea of human faces now before me.

BIOGRAPHICAL SKETCH OF POPE PIUS IX.

Pius IX. was born at Sinigaglia, in Italy, on the 13th day of May, 1792. He was endowed by nature with a clear head and noble heart, from which there germinated, under the influence of the very best mental, moral and religious training, a sweetness of disposition which charms every beholder, a vivacity of spirits which pierces with a ray of sunshine the blackest cloud of adversity, and a dauntless, unbending firmness of character, which neither the allurements of flattery nor the terrors of persecution, neither the iron hand of tyranny nor the foul and fiendish tongue of calumny, can move from its destined purpose.

Passing, with a single remark, his ordination to the priesthood, in 1819; his mission to Chili, as Apostolic Vicar, in 1823; his return to Rome, and appointment by Leo XII. to the Presidency of the vast Ospizio of San Michel, in 1825; his career as Archbishop of Spoleto, commencing two years later, and terminating with his appointment as Bishop of Imola, in 1832, and his subsequent promotion to the Cardinalship, in 1840—let us hasten on to that eventful day of June 16th, 1846, when the great and good Pius, at the ripe age of fifty-four years, was unanimously chosen by the Sacred College of Cardinals as the visible head of the Catholic Church.

HIS PURITY OF HEART.

No language of mine can half so well portray the pure gold of our good Pontiff's real character, as do the humble words which, on the very day of his election, he addressed in a brief note to his brothers, informing them of that event. It reads thus :

"ROME, 16th June, at $\frac{3}{4}$ past 11 P.M.—The blessed God, who humbles and exalts, has been pleased to raise me from insignificance to the most sublime dignity on earth. May His most holy will be ever done. I am sensible to a certain extent of the immense weight of such a charge, and I also feel my utter incapacity, not to say the entire nullity of my powers. Cause prayers to be offered, and you also pray for me. The Conclave has lasted forty-eight hours. If the city should wish to make any public demonstration on the occasion, I request you will take measures—indeed I desire it—that the whole sum so destined be applied to purposes which may be judged useful to the city, by the Chief Magistrate and the Council. As to yourselves, dear brothers, I embrace you, with all my heart, in Jesus Christ : and, far from exulting, take pity on your brother, who gives you all his apostolic blessing."

There, fellow Catholics, stands revealed, in his own simple, beautiful and touching language, one of the purest characters that ever graced the Christian religion, or reflected honor upon the human race.

Would to God those sweet words, with all their high, holy and sublime import, were deeply impressed upon every human heart. What a lesson do they not convey to the proud and haughty monarch of the world, who, trusting in his own feeble strength, neither seeks the aid nor heeds the commands of the Most High; who, for the empty bauble of human praise, would steep the earth in blood, and then weep for more worlds to conquer.

If ever poor, weak, mortal man could, without fault, venture the indulgence of an emotion of pride, in view of honors achieved, surely that man was Pius IX. at the moment when he first learned of his elevation to the Papacy. He had been called to take his place in that long line of illustrious Pontiffs, running back for eighteen hundred years, to the day when the Messiah walked upon the earth and conversed with men, and which is destined to move on, in perpetual succession, until the end of time. He finds himself without a rival, standing at the head of a kingdom whose subjects number two hundred millions of people, and clothed with a jurisdiction which enfolds the earth and reaches up to the very

skies; and all this honor, too, is unbought, unsought and unsolicited. Yet, instead of rejoicing at his great elevation, he so shudders at the giddy height to which he has been raised that he appeals to his kinsmen in the touching language just read: "Take pity on your brother."

If we could suppose that at the time the good Pius was penning these lines the Angel of Prophecy, lifting the curtain that hid the future, was unfolding to him all the woes sorrows and sufferings in store for his approaching Pontificate, we should cease to wonder at the touching language in which he appeals to his brothers for pity. Well might he have cried out in the words of his Divine Master: "O, my Father, if it is possible, let this chalice pass from me."

REFORMS INAUGURATED.

No sooner was the Holy Father seated in the Papal chair, than he inaugurated such a series of liberal reforms in the temporal government of the States of the Church, as filled his people with joy, and caused the world to resound with his praises. I can never forget how, twenty-five years ago, the people, the press, and the liberal statesmen both of Europe and America, vied with each other in heaping eulogies on the administration of the new Pontiff.

Having been often, during the days of my youth, twitted by some of my non-Catholic friends with the alleged illiberal and unprogressive spirit of the Catholic church, how well do I remember with what emotions of young American Catholic pride I was enabled, after citing a hundred other facts and arguments, to cap the climax by pointing to the venerable head of my church as furnishing a living unanswerable refutation of these charges.

One of the first acts of the Holy Father was the granting of a general amnesty to all political offenders against his government, requiring no other guarantee for their future fidelity than a simple pledge of honor.

Persevering in his noble mission of reform, the Sovereign Pontiff personally examined into the administration of public justice, and punished with rigor every species of fraud and extortion. He visited, renovated, and improved the religious

houses, hospitals and prisons, lightened the burden of taxation, granted concessions to railroad and gas companies, "opened the public offices to deserving laymen," and extended to the press all the freedom compatible with public safety; and then more effectually to guard, strengthen, and perpetuate these salutary reforms, he called a Council, to be elected by the different provinces, for the purpose of advising with and aiding him in the administration of the government. This Council convened at Rome in November, 1847, and organized for business.

THE WARMED VIPERS STING THEIR BENEFACTORS.

In the meantime, the very wretches whose prison bars the Sovereign Pontiff had beaten down, and whose shackles he had stricken off, were plotting for the destruction of his government.

One year from the first meeting of this Council, Count Rossi, the Pope's prime minister, was brutally assassinated, in open day, at the very door of the Council chamber. Then followed an attack on the Vatican Palace, the murder of a venerable prelate in his own apartments, the flight of the Pope to Gaeta; and then the dark night of discord, outrage, rapine, and wrong, which for seven long months hung over the eternal city.

On the second day of July, 1849—just twenty-two years ago to-day—thanks to the generous interposition of the French Government, Mazzini and Garibaldi, with their infamous band of lawless spoilers, were driven from Rome. In April following, the exiled Pope returned to the Vatican, amid such shouts and demonstrations of joy, as might have gladdened the heart and graced the triumphal entry of ancient Rome's mightiest conqueror, in the palmiest days of her history.

Again the Holy Father proclaims a general amnesty, embracing, as before, all political offenders, except such as had violated their pledges of honor; and again he begins the work of reforming, regenerating, and building up the schools and churches, the hospitals, alms-houses and libraries, as well

those which were more particularly the property of the Papal States as those which belonged to the entire Church.

THE POPE THE FRIEND OF EDUCATION.

As some evidence of what the Holy Father has been doing for the cause of education, I may refer to a statement which I find in the able work of Dr. McGuire, on "Rome and its Ruler." This work was written some fourteen years ago; and at that time, says the author, no less than 28,899 students were receiving a first-class education, in the great universities of the Papal States, to say nothing of the great mass of children who were being educated at schools of a lower grade.

Time forbids me to dwell in detail upon the progress of internal improvements, the financial reforms, the unearthing and preservation of those masterpieces of art which for ages had slept under the ruins of the ancient city, or upon the hundreds of other achievements which shed imperishable glory on the name of Pius IX., and stamp his temporal administration as that of a most wise, prudent, progressive and patriotic ruler of his people.

CHARACTERISTICS OF HIS SPIRITUAL ADMINISTRATION.

But while the temporal reign of Pope Pius has been such as should more than satisfy every good citizen of the Papal States, his spiritual administration has been one of which every true Catholic in the whole world should be proud. Without stopping to comment on the convening of the Vatican Council—that most august and imposing assemblage of learning and piety ever witnessed in either ancient or modern times; or upon the mooted points of faith and morals, which were there for ever set at rest; or upon the other prominent and leading features of the present Pontificate, which stand out in bold relief, and will for ever mark it as one of the most glorious in the whole history of the Church, let us take a hasty glance at the vastness and wonderful proportions of this magnificent reign. Amidst all his temporal duties and cares, private woes and personal wrongs, our Sovereign Pontiff has never lost sight of that higher and holier duty which he owed to his God and the Universal Church; nor has he for a single moment either faltered or failed in the faithful

discharge of his enormous triple task of converting the heathen, calling back the heretics, and ministering to the spiritual wants of one-fifth of the entire human race.

For twenty-five years has Pius IX. stood at the helm and guided the ship of Peter, with the same steady, unerring hand, whether smoothly gliding on the placid waters of peace or riding the bloody billows of war, amidst the thunders of contending nations, and over the scattered wreck of ruined republics, kingdoms and empires. And let those who doubt how well and faithfully he has steered the ship, take one look at our brave old bark. There she stands, her colors proudly floating at her masthead, not a sail torn, not a cord broken, not a spar gone, nor a single plank sprung from its place, and, as a most glorious result, both crew and passengers are all aboard, cheerful in the abiding faith that he who saved from wreck the little bark which, with its handful of passengers, once floated on the waters of Galilee, will not now, in violation of his most solemn promises, permit to go down, with its untold millions of human souls, that far nobler bark shaped by his own sacred hands, for the express purpose of breasting all the storms of time's tempestuous seas.

That the life of our good Pontiff has been preserved to the present time, in view of his vast and almost daily accumulating labors and trials, would truly seem like the work of a miracle.

There are nearly one thousand Archbishops and Bishops under his jurisdiction, scattered all over the globe, and all look to the sovereign head for counsel and assistance in the government of their flocks. On all questions of doubt and difficulty appertaining to faith and morals, he is the supreme arbiter.

HIS LIBERALITY.

Nor does the Pope limit the benign influence of his salutary counsels and advice to the high dignitaries of the Church. The doors of his palace, aye the portals of his big heart, open at the bidding of the humblest layman, the poorest beggar, or the lowliest slave. Who ever heard of anybody, Catholic, Protestant, Jew, or Infidel, being denied access to

the good, the generous, the noble Pio Nono? Who ever heard of his withholding alms from the needy, sympathy from the afflicted, or words of hope and encouragement from the desponding?

It is related of Pope Pius that while he remained in exile at Gaeta, he became the recipient of many princely presents from wealthy Catholics of all nations. These, as well as subsequent gifts, after his return to Rome, he bestowed with a lavish hand upon religious and charitable institutions, as well as upon the poor, himself living all the while with the plainness and simplicity of the humble priest. According to McGuire, during the first ten years alone of his Pontificate, the Pope expended in charitable donations out of his private purse—replenished in the way we have seen—no less than 1,500,000 scudi, which is about equal to that many dollars; making about \$150,000 per annum.

Then how is it, and why is it, that with all his nobility of nature, his mind unclouded, his heart overflowing with charity to all, his whole life one long-continued act of far-reaching benevolence?—how is it that he who has thus spent nearly eighty long years in the service of God and man, almost totally forgetful of self, is now become the sport and victim of creatures calling themselves men? In the light of mere human philosophy, this problem finds no adequate solution. But when we remember that the divine founder of Christianity, after declaring that the disciple was not above his master, himself died on the cross; that the chief of the apostles followed his example; and when we call to mind how faithfully the good Pius has walked in the footsteps of the former, and how he has, like St. Peter, for twenty-five years battled against all the powers of darkness, and the machinations of wicked men, who can wonder that he too is doomed to walk through the fires of persecution, or who could be astonished if he also should be permitted, on quitting this world of crime, to bear away the glorious crown of Christian martyrdom? If it be true, as Socrates declared, that he who opposes vice in a city, will never do so long with impunity, what might we expect would be the fate of him who, for a

quarter of a century, has battled against all the vices of all the cities in the world?

THE POPE'S NEED OF TEMPORAL POWER.

I know the remedy which not only the wicked, but very many well meaning but illy-informed men would prescribe for the evils which afflict the Holy Father. They would say "let him surrender his temporal power, and all will be well." Surrender his temporal power to whom, I pray? Not to the good virtuous and orderly people of the Papal States, for they recognize and claim the Sovereign Pontiff as their lawful ruler, and would accept no such surrender. Must he surrender to that lawless band of thieves and assassins, calling themselves revolutionists, made up of Garibaldian cut throats and liberated convicts, by whom, in one single night of September last no less than eighty assassinations were committed; a Sister of Charity, while leading two wounded Zouaves, was cast with them into the Tiber; and a Jesuit priest was stabbed with a dying soldier in his arms?

If these are the guardians of Roman liberty, to whom the Pope must surrender his temporal power, then indeed, well might even the mute statue of the illustrious Cicero cry out, from amidst the ruins of his ancient city, "*O tempora, O mores.*"

THE CATHOLIC VIEW OF VICTOR EMMANUEL.

Or would you have him surrender to that sceptered robber, who has not only been instrumental in letting loose these infernal fiends to burn, desecrate and murder, but has himself rivaled their damning deeds by seizing and appropriating the Roman College—the property of the Jesuit Fathers—the Convent of Santa Maria in Vallicella, the Convent of Santa Maria del Virgini, the Convent of the Oratorians of St. Philip Neri, and a long list of other religious houses, until the heart sickens at the recital? Not even stopping there, this sacrilegious, royal freebooter has invaded the sacred precincts of the Pontifical palace itself, and stripped the Vatican both of its splendid library and the matchless treasures of its museum. Not satisfied with appropriating these invaluable heir-looms of the papacy, he also seizes upon that portion of the Pope's

palace in which they were kept; and now, as is asserted by a writer in the *London Tablet* of February 25th, the Holy Father cannot even walk into his garden without exposing himself in the rooms and galleries held by his despoilers. Yet they tell us, all the while, that the Pope has perfect liberty. Yea, he has liberty, but, alas, it is the liberty such as the highwayman allows his victim, when, with a loaded pistol at his head, he calls out: "Your money or your life." But what is this temporal power of the Pope, which he is asked to surrender?—whence derived, and what are its objects?

History tells us that far back in the dim past, more than a thousand years ago, after the downfall of the Roman Empire had left Italy for centuries a prey to the successive incursions of the Huns, the Goths, the Vandals, the Lombards, and other savage tribes, the Catholic powers of Europe, foremost among which was France, drove off these barbarian hordes, and with the consent, and even to the great joy of the Italian people, they set apart a small spot of Italian territory as the property of the Universal Church, and then they clothed the head of that Church with temporal sovereignty over that territory, for the purpose of securing and perpetuating to him and his successors, through all coming time, entire spiritual independence in their dealings with all the different nations and people of Christendom. It was upon the faith of that act, which clothed the Pope with temporal sovereignty over the Pontifical States, and with the full understanding that it should forever remain as a guarantee and shield for the free exercise of his spiritual functions throughout the nations, that Catholic charity all over the world has, from that time to the present, poured its choicest gifts into the lap of Rome. It was upon the faith of that act, that St. Peter's, the grandest human structure that ever rose to honor God, or attest the genius of man, was built up at a cost of more than eighty millions of dollars, gathered in great part from the private purses of tens of millions of Catholics who never set foot on the soil of Italy.

ROME THE PROPERTY OF THE ROMAN CATHOLICS.

What is true of St. Peter's is equally true of many other

less magnificent but not less Catholic institutions of Rome. As some eloquent writer has well remarked, "Rome is not the property of the Romans, but of the Roman Catholics." The Pope holds his temporal power not alone for himself, nor for the people of the Pontifical States, but he holds it in trust for the universal church. It belongs to that church, as we have seen, by a title which comes down through a period of more than ten hundred years, and which during all that time has been recognized, ratified, and sanctioned by the civilized world.

Surely, no American ought to find any difficulty in understanding this question. Do you not know that our forefathers, in framing our Federal Government, borrowed an idea from the Papacy, when they assigned to the District of Columbia precisely the same position with reference to the United States that the Pontifical territory occupies with reference to the Catholic Church?

They carved that territory out of Virginia and Maryland, set it apart, dedicated and consecrated it as the seat of the General Government. Over that territory the Constitution declares, that "Congress shall exercise exclusive legislation in all cases whatever."

Thus we see, so determined were our forefathers to guard and perpetuate the independence of the Federal Government and to secure its faithful and impartial administration, unbiased by individual State influence, that they would not allow their Congress, while making laws for the government of the whole people, to sit under even the shadow of State jurisdiction. But if, in the nature of things, it is so necessary to guard the President and Congress in the independent exercise of their Federal jurisdiction against unwarranted State interference in a country like ours, where all speak the same language, live under similar forms of local government, and are bound together, as now, by railroads, telegraphs, and a thousand other common ties: how infinitely greater must be the necessity of guarding the independence of the Sovereign Pontiff in the exercise of his spiritual jurisdiction, in view of the fact that that jurisdiction reaches to the farthest bounds of the earth—penetrating the hearts, directing the

minds, and guiding the steps of unnumbered millions, who differ in their language, their laws, their forms of government, their material interests, their local and national prejudices, and who, in obedience to the calls of their temporal Governments, are often of necessity found in battle array against each other?

If I be told that it is anti-republican and un-democratic to require the Roman people to submit to be ruled by a Pontiff in whose selection they had no voice, I answer that it is no more anti-republican nor un-democratic than to require the people of Washington city to submit to the rule of a President and Congress whom they had no part in choosing.

Then I ask, in all candor, if the local sovereignty over the District of Columbia is a part of the rightful patrimony of the whole United States—is not the local temporal sovereignty over the Pontifical territories, by a still stronger title, the rightful patrimony of the whole Catholic Church? The President of the United States has sworn to protect the one, and the Pope of Rome has, by a no less solemn oath, sworn to protect the other.

A HOME ILLUSTRATION.

To carry out the parallel, let us suppose that the Governor of Virginia, under the specious pretext of establishing a United Virginia, should send an armed body of men into Washington City, seize upon and confiscate the libraries, museums, and other property belonging to the United States; open the prisons and turn loose the convicts to prey upon the people; call a mock election, under the auspices of the bayonet, to let the inhabitants of the District decide whether they would any longer be ruled by Congress, according to the Federal Constitution, or whether they would abolish the Constitution, and allow Washington to be made the Capital of this United Virginia, instead of the Capital of the United States: what think you would the American people say to such a proceeding? Would it do for the invading Governor to tell the President and Congress that he had no desire to interfere with the free exercise of their Federal authorities,

and then turn round and shoot down the first soldier found wearing the Federal uniform, and suppress the President's proclamation published in condemnation of these lawless acts, just as Victor Emanuel caused to be shot down the Papal Zouaves, and suppressed the Pope's Encyclical Letter published in condemnation of his high-handed and barbarous crimes? And should the President of the United States voluntarily acquiesce in, and sanction such a series of outrages upon the authority and property of his Government—would not the world brand him as a cowardly, perjured poltroon? Holding then the temporal power, as does the Holy Father, in trust for, and as the sacred patrimony of the universal church, and having sworn on the sacred Evangelists to protect that patrimony, and transmit it unimpaired to his successor—must he now turn round, voluntarily surrender that patrimony, and thus betray that trust, violate his oath, and stand before the world, before posterity, and before God, a disgraced, degraded, self-convicted perjurer? No! no! thank God, our Sovereign Pontiff, the brave old captain who commands our noble ship—the good, the great, the God-like Pio Nono—is made of sterner stuff.

STRICTURES ON RELIGIOUS COWARDS.

Yet, strange as it may appear, I have been told that some of those calling themselves Roman Catholics have been afraid to take sides with the Sovereign Pontiff, so far even as to join in this great celebration, lest they should offend some of their Protestant neighbors. Do they not understand the gross, libelous, and unwarrantable insult which they thus impliedly offer to all respectable Protestants, in assuming that they are in sympathy with the friends who are pillaging the convents and murdering the priests and nuns of Rome?

Mr. President: I have been born and reared amongst Protestants, and think I pretty well understand the Protestant character, and while I firmly believe them mistaken in their religious opinions, I do not believe that any honest Protestant, of whom I know there are thousands in this country, would any more readily sanction an act of injustice upon our church, or its Supreme Pontiff, than you or I, or even our venerable

Archbishop himself. I will even go so far as to say that I would rather, to-day, a thousand to one, trust the cause of the Pope to the arbitrament of the whole aggregate non-Catholic community of California than to an equal number of these miserable, cowardly, crouching, crawling creatures, who are Catholics in name and worse than infidels in fact. Such are the Catholics whose God is in their coffers, who believe in religion as long as it pays, but would rather be a heathen with money than a Christian without it.

Without claiming the gift of prophecy, I will undertake to predict that, should the day of persecution ever come, while these despicable, trimming, time-serving slaves, clinging with a death-grip to their money bags, will betake themselves to the enemy's camp, thousands upon thousands of sincere and honest Protestants, now kept from the bosom of the true Church, by the cowardly, lukewarm, indifferent or scandalous lives of bad Catholics, will flock to the standard of the Cross, and, if need be, seal their faith with their blood.

THE POPE'S INDEPENDENCE THE CAUSE OF HUMANITY.

Sir : The cause of the Pope's independence is scarcely less the cause of the non-Catholic than of the Catholic world. There is not a Government on this earth which does not in part rest upon the shoulders of his spiritual subjects. And, can a wise King ignore the pillars that support his throne? Gratitude, too, no less than interest, forbids indifference to the question of Papal independence on the part of the non-Catholic powers. Who can ever forget how the good Pius VII. interposed the arm of that independence on behalf of the non-Catholic powers of Europe, against the grasping schemes of the mightiest Catholic monarch that ever sat upon a throne? History tells us that, while poised in the very zenith of his glory and grasping at universal empire, Napoleon I., usurping to himself the temporal power of the Pope, addressed the Supreme Pontiff in these words: "You," said he, "are sovereign of Rome, but I am its Emperor. All my enemies must be its enemies. No Sardinian, English, Russian, or Swedish Envoy may be permitted to reside at your capital." To which the Holy Father, after repudiating

these Imperial claims upon the sovereignty of Rome, adds: "The demand to dismiss the Envoys of Russia, England, and Sweden, is positively refused; the Father of the faithful is bound to remain at peace with all, without distinction of Catholics or heretics."

Every student of history knows how the good Pontiff, for refusing to wield his temporal authority in behalf of Catholic France and against Protestant England, was stripped of his dominions, torn from his palace, and for years consigned to the gloomy walls of a prison.

As for Catholics—relying on the promises of God and the uniform history of nearly two thousand years—they do not believe that the day will ever come when it will be in the power of man to destroy the Pope's independence of decision, when, as Head and Teacher of the Universal Church, he authoritatively decides a question of faith or morals, whether at the moment of rendering such decision he sits enthroned amid the splendors of royalty, or lies in chains, wrapped in the solitary darkness of a dungeon.

But if God Almighty for the good of mankind has granted infallibility to the Pope's decisions in matters of faith, he never intended that mankind should leave it optional with ambitious tyrants to say whether these decisions, when made, should be published to the world for its guidance, or whether they should be committed to the flames, or lost in the rubbish of a prison, unseen by other eyes than those of their author.

The Almighty has placed the sun in the heavens to supply us with material light, but he has left with us to provide the means whereby this light can find its way into our habitations; so likewise, this same Almighty—as every Catholic believes—has placed upon the rock of Peter the beacon light of faith for the spiritual illumination of the world, but it is for us to see to it, that this sacred light be allowed to penetrate the minds and hearts of ourselves and our children, and that no impious, usurping hand dares to cast its black shadow between.

It is not for himself, but for you, for me, for the world, for our children, and our children's children, to the end of ages, that our venerable and beloved Pontiff chooses the part of

insult, persecution, outrage, and wrong, rather than surrender the patrimony of the Church into the hands of the despoiler.

Since the day of the crucifixion, was there ever presented to the gaze of men or angels a sublimer or a sadder sight? Who is that venerable old man; his head whitened by the frost of seventy-nine winters, and who sits there amidst the gathering throng of brutal soldiers, camp-followers, thieves, and cut-throats—the vile instruments of another Herod? Who is he upon whose calm, serene countenance there lingers the sweet, sad, pitying look of forgiveness, at the very time he is being made the center and victim of the jeers, the scoffs, the ribald jests, and insulting epithets of this rabble of inhuman fiends? Ah, Sir, it is no other, it could be no other, than the successor of St. Peter, the Vicar of Christ, the visible Head of the Roman Catholic Church, the true and faithful follower of Him who, while dying, naked on a cross, at the hands of a brutal mob, raised His voice to Heaven and prayed: “Father, forgive them, for they know not what they do.”

Let us copy in our lives his many virtues—treasuring their memory in our inmost souls, to be transmitted as a priceless inheritance to our children. And let us pray Heaven to dispel the black clouds which darken the evening of his long and brilliant Pontificate; to lighten the sorrows that press upon his paternal heart, and spare to us and to the world, yet these many years, that best of living Fathers: and when the voyage of life, with its trials and its cares, its toils and tears, shall have brought both him and us to the shores of Eternity, may that venerable father, with the countless hosts of his spiritual children, join hearts and hands forever in that better land, where neither sin, nor sorrow, nor suffering is ever known.

THE SALUTE.

During the delivery of the Oration, the hour of five arrived. It had been calculated that, at this time, the exer-

cises would have been closed, and the battery had been commanded to fire at five o'clock. Captain Bluxome, therefore, fired his twenty-five guns, according to orders, and the bells of the various Catholic churches were rung simultaneously, both guns and bells being heard in the Pavilion.

THE TELEGRAPHIC DISPATCH.

Grand Marshal Kelly read the following dispatch, which had been sent to his Holiness that morning:

SAN FRANCISCO, July 2, 1871.

To His Holiness, Pius IX., Rome.—Fifty thousand of your devoted children celebrate here, to-day, with enthusiastic joy, the twenty-fifth anniversary of your Pontificate; and, wishing your life prolonged to see the States of the Church and your freedom restored, kneeling they ask your apostolic blessing.

ARCHBISHOP ALEMANY.

JAMES R. KELLY, Grand Marshal.

The above was received with enthusiastic cheering.

RESOLUTIONS.

As follows, were read by C. F. Smyth, the Secretary, in a clear and powerful voice, which could be heard all over the Hall:

The Catholics of San Francisco, assembled to celebrate the twenty-fifth anniversary of our Holy Father, Pope Pius IX., do resolve, as follows:

First—That we hereby tender our Holy Father, in all his trials, sufferings, and persecutions, our deep, sincere, and abiding sympathy.

Second—That to his Holiness, as the visible Head of the true Holy Catholic and Apostolic Church of Christ our Lord, and to his successor in office, we hereby pledge our unswerving fidelity.

Third—That we regard that small territory, composed of the Pontifical States, as the rightful property of the entire Catholic world—sanctified by the blood and tombs of her martyrs, enriched by her treasures and her learning, and built up and sustained by her contributions and the works of her hands.

Fourth—That we consider the late forcible invasion and seizure of the same by King Victor Emmanuel, as cruel and unjust, and that such acts deserve the reprobation of all candid and just men.

These also were received with enthusiastic cheers, and were put and carried unanimously with a great shout of approval.

THE GRAND TE DEUM.

Was splendidly rendered by the choir and band. The effect was sublime, and formed a fitting conclusion to the formal celebration of the day.

THE BENEDICTION.

Was intoned by his Grace the Archbishop in a most impressive manner, the vast assembly kneeling—after which, the people dispersed.

THE NUMBER IN THE PROCESSION

Could not have been less than twenty thousand—which, we believe, is by far the largest procession that has ever walked the streets of San Francisco; and, in proportion to population, has not been exceeded by any city in the United States. The whole affair was undoubtedly a brilliant and triumphant success, of which every Catholic in San Francisco may feel proud. There was no confusion, of course no intoxication, and no mishap whatever to mar the day.

THE HOLY FATHER'S REPLY TO THE
TELEGRAPHIC DISPATCH.

“ROME, JULY 8, 1871.

“*To the Most Rev. Archbishop Alemany,
San Francisco, California:*

“The Sovereign Pontiff gives his children in San Francisco his full thanks for their fidelity, and blesses them from the bottom of his heart.

“N. CARDINAL. ANTONELLI.”

The Illumination.

The illumination, which began at nine o'clock, was general throughout the city, and almost every house in which a Catholic resided, exhibited illuminations and decorations of some kind. From Telegraph Hill the city presented a beautiful appearance. The fog appeared to magnify the glare of the illuminations, and it looked as if large conflagrations were under way in different portions of the city. Taking it altogether, the illumination was most successful.

THE ARCHBISHOP'S RESIDENCE.

The residence of Archbishop Alemany was brilliantly illuminated from the basement to the roof, and presented a handsome appearance, attracting a crowd of hundreds during the entire evening. In each of the handsome bay-windows were rows of Chinese lanterns, and in the casement of each were a row of candles; over the portico was a picture of his

Holiness Pio Nono, surmounted with evergreens and flags. During the evening there was a continual display of Chinese bombs, sky rockets, Roman candles, blue lights, etc., in front of the residence. The San Francisco Band appeared in front of the building early in the evening, and played several tunes until late, when the lights were extinguished.

THE R. C. ORPHAN ASYLUM.

The building fronting on Market street, between New Montgomery and Third, and extending back to Jessie street, was a perfect blaze of light. Every window in the building, both front and rear, was lit up with candles, arranged in the form of St. Peter's Cross, completely lighting up the street. From every window were also Pontifical and American flags; and near the front of the Asylum were festoons of yellow and white cloth. Over the main entrance on Market street, was a large steel engraving of the Pope, surrounded with flowers, etc.

THE CONVENTS.

Taylor street and Powell street Convents were decorated with Italian lamps and wax candles, with devices in the windows: "*Long Live Pio Nono*," "*The Church of Ages*," "*No Cross, No Crown*," etc.

ST. IGNATIUS COLLEGE

Was decorated with white and yellow festoons, American and Papal flags, and the main entrance was surmounted by a life-sized portrait of Pius IX., painted by Rev. A. Cialente, S.J. The College was illuminated by a dazzling jet of electric light, under the direction of Rev. J. M. Neri, S.J.

ST. MARY'S COLLEGE.

On the outskirts of the city, the most brilliant and imposing exhibition of lights was that made by St. Mary's College. With a loyalty and liberality highly creditable, the Brothers lit up a thousand additional lamps and candles, and in their usual happy manner threw a flood of light on the subject in

hand. The appearance of the building was extremely attractive. The shadowy mist that filled the valley, rather added to than detracted from the general effect. Banners, ensigns, and flags (American and Pontifical), were out by the score—and some of them bore appropriate devices. The students were well supplied with fire works for both celebrations, and have every reason to recur, with pleasure, to the memory of Pius XI. and of the Revolutionists of 1776. The union of patriotism and religion was illustrated in a very pleasing manner indeed, which is quite consistent with whatever Bro. Justin takes in hand. *Nihil tetigit quod non ornavit.*

THE MAGDALEN ASYLUM.

The Magdalen Asylum, on the San Bruno Road, was most brilliantly illuminated, every window being filled with lighted candles. The effect, as seen from a distance, was truly magnificent.

AT THE MISSION

A large number of private residences were illuminated.

SERENADE OF THE ARCHBISHOP.

Shortly after ten o'clock on Sunday evening, Archbishop Alemany was serenaded by the Grand Marshal, his Aids and a large number of other Catholics. The Marshal and Aids were invited into the residence of the clergy of the Cathedral. The health of the Pope was proposed and drank with enthusiasm, as was that of the Archbishop. The Bishop of Marysville, Right Rev. Dr. O'Connell, responded to a toast, and referring to the celebration, said it would be like gilding gold or painting the lily to attempt to add to what had been seen. Fathers Croke, Prendergrast and others were toasted, and made appropriate speeches; after which the company dispersed in the best of spirits.

PANDEMONIUM.

OR

RECORDS OF THE INFERNAL CONVENTION

AT WHICH

KING ALCOHOL OBTAINED DOMINION

OVER THE WORLD FROM HIS SATANIC MAJESTY.

BY

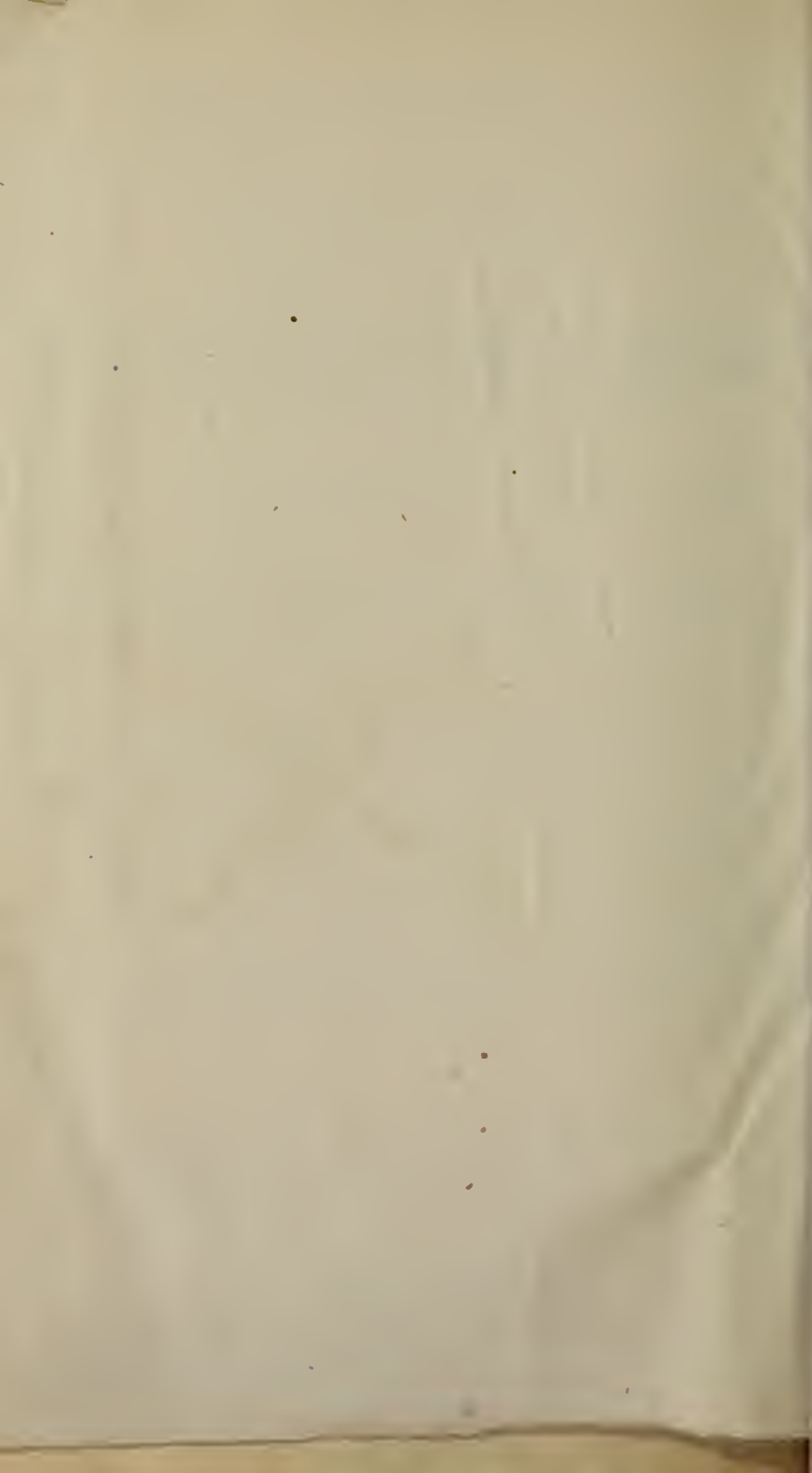
REV. A. K. CRAWFORD, A. M.

Entered according to act of Congress, in the year 1874, in the office of the Librarian of Congress,
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HEALDSBURG, CAL.:

PRINTED AT THE OFFICE OF THE RUSSIAN RIVER FLAG.

1874.



DEDICATION.

This Poem is affectionately dedicated to the temperance workers in Sonoma county, California, whose kind appreciation has brought it before the public by these resolutions unanimously adopted at a District Convention of the I. O. G. T.:

Resolved, That in the opinion of this Lodge the poem which our District Deputy has delivered during this campaign, entitled, "Pandemonium," is calculated to do good * * * * *; we therefore request Brother Crawford to have this poem published in pamphlet form

Resolved, That the expense of publishing one thousand copies be included in the current expenses of the Lodge.

EXPLANATORY.

The reader may remember that the germ of this poem appeared in a prose article in the religious and temperance papers eight years ago. For this and every other borrowed thought the writer is grateful. A friend of the muses, on hearing this poem, said, "It contains the original ideas of seven different poets." But all modern poets might say, with Campbell, when asked to write something original in a lady's album:

"An original something, fair maid, you would win me
To write—but how shall I begin?
For I fear I have nothing original in me
Excepting original sin."

PANDEMONIUM.

Dark is the night and gloomy clouds
Hang o'er the poet's way ;
The thunders bellow long and loud ;
Wildly the lightnings play ;
The winds howl in the dark ravine
Through which his journey lies,
And naught on either hand is seen,
Save as the frowning skies
Flash forth their fury on his path
To dazzle and to blind.
Yet smiles he at their sullen wrath ;
It suits his fervid mind.

Yes, smiles and quotes another bard: " Oh night,
And storm, and darkness, ye are wondrous strong.
Yet lovely in your strength, as is the light
Of a dark eye in woman ! Far along,
From peak to peak, the rattling crags among
Leaps the live thunder ! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud !
And this is in the night :—most glorious night !
Thou wert not sent for slumber ! let me be
A sharer in thy fierce and far delight,—
A portion of the tempest and of thee !
How the lit lake shines, a phosphoric sea,
And the big rain comes dancing to the earth !
And now again 'tis black,—and now, the glee
Of the loud hills shakes with its mountain-mirth,
As if they did rejoice o'er a young earthquake's birth."

In this excited mood our poet gives
His hand to Fancy, and her guidance asks.
She leads him down to where that spirit lives,
Who keeps the demons at their desperate tasks.

He enters; hut the "Prince and Power of air"
Shows not his dignity of Milton's times:
He does not even give his guest a chair,
But storms and swears about his temperance rhymes.

"Hold," said the hard, "what ails your majesty?
I never knew before that Satan drank;
Yet none hut drunkards get enraged at me,
Because my temperance verses are so frank."

In serpent hiss, these words the fiend breathed out:

"Ye puny earth-born creatures of the globe,
Ye may believe the story, or may doubt,
About your baby parents' fig-leaf robe;

"Yet think not now my valiant hosts to rout,
All clad in adamantine garb and armed
With hell's best weapons. By your songs and shouts
Think ye that my immortal veterans can be harmed?

"Your preachers boast of prophecy fulfilled,
And tell the people I will soon be chained.
Apocalyptic nonsense, this, distilled!
I'll have these reverend babblers starved or brained.

"I'm mad to-day; because my hosts well drilled
And well equipped, for several years, have only gained
A little ground where preachers smoked and swilled,
And now this source of revenue is drained."

As thus he spake, a herald at the door
Proclaimed, a delegation had returned,
Which Satan had sent out some time before;
So, with his cloven foot, the floor he spurned

And left the room. The poet stood alone
And on a desk before his eyes there lay
The records of th' infernal pit. In stone
Those records were engraven, and deep

Had not defaced the adamantine page.
The page before him was of ancient date;
And now, that Satan had gone off in rage,
Our poet took th' infernal chair of state,

That stands behind that desk from age to age,
And thus to himself in soliloquy said,
"Why, what in the world made the Devil so mad?
Ah! here is the book he was reading, I think
(If a book can be made without paper or ink);
Doubtless here we shall find what has made him terrific,
If I can decipher his hieroglyphics."
So saying, our poet looked down on the volume,

All nicely engraven in good Latin verses ;
 And here is its substance, correctly translated,
 Except that we leave out the Devil's black curses :

Once on a time, far back in ancient days,
 Old Satan, " prince of earth and power of air,"
 Convened in council Pandemonium.
 High on his throne of fire sat Lucifer,
 And on his awful, kingly brow there gleamed
 A burning diadem that glowed and flashed
 Like vivid lightning in the smoky air.
 The fallen spirits, rank on rank, of powers
 And principalities, by myriads thronged the hall.

All forms of evil, grim and horrible,
 Around him gathered like the satellites
 Around a burning star. They silent sat
 In that illimitable hall whose light
 Consisted of a blue and sulphurous flame,
 While lurid smoke hung like a canopy
 Of grand, infernal glory o'er the scene.

Then Satan rose, in majesty sublime,
 As one ordained to rule by right of rank,
 And thus addressed the gathered multitude :
 " O Princes, Potentates, and Powers of hell !
 Who do my bidding, and who serve me best
 When most ye thwart th' Almighty One's designs,
 Give audience ! Ye know that we have tried
 Our subtlest wiles upon that mortal race,
 Since by our cunning we at first deceived
 Their mother ; yet, they are so hedged about
 By holy influence and angels sent
 From heaven, that scarcely can we now destroy
 A single soul. Alas, I cannot glut
 My vengeance on them as I would to spite
 Heaven's Monarch ! Noble Chiefs, I have convened
 You here to get your wisdom's counsel, how
 We may best ruin men, while on the earth,
 And afterward bring them to this our pit.
 Now, speak ye each his mind ! and him who shall
 Give wisest counsel and the strongest means
 Devise to bring about our royal purpose, I
 Will give dominion over earth and its
 Inhabitants, and he shall have a seat
 At my right hand forevermore."
 Thus spake the fiend ; and hell, from center to
 Circumference, resounded with applause.

Then up rose Moloch, horrid king, besmeared

With blood of human sacrifice, and said:
 "O, Chief of many thrones and many powers"
 Who led the embattled seraphim to war!
 I claim the offered prize! You know I am
 Of cruelty the great inspirer! who
 Made hard the heart of Cain and all
 The murderers since the world began!
 O Chief! give me dominion over earth,
 And I will make it one Aeeldama!
 I'll sharpen the assassin's knife! I'll bring
 The rack, the wheel, and persecution's tools
 Of every name, and nameless engines dire!
 I'll make men pirates and the thieves of men,
 Till millions rot in dungeons and in chains!
 I'll cause wild war on earth, and mid the smoke
 Of burning cities men shall fight, and rend
 Each other like wild beasts, till earth shall reek
 With midnight massacre! Then shall they come,
 O Master, shrieking from red battle fields,
 To people thy dark realms!"

Scarce mid applause had Moloch reached his seat,
 When Belial rose, "in form most graceful, and
 Quite eloquent to make the worse appear
 The better reason, and perplex and dash
 Maturest counsels;" yet he pleased the ear,
 And thus he spake:

"Of Discord I

The spirit am; nor war nor cruelty
 Can blast the earth till I have sowed the seeds
 Of enmity. Be mine the task to rule
 The world. I'll point the tongue of Slander like
 The serpent's tooth, and set all hearts on fire
 Of hell. The nation's counsels I will guide,
 And cause false witnessings and frauds and bribes,
 Till good men in despair deny their God,
 And die blaspheming, to come down and dwell
 Forever with the damned!"

Then Mammon, "meanest, least erect of all
 The fallen spirits," rose, and said:

"Hear me,

O Satan! for thou knowest well my power
 On human souls. Give me dominion on
 The earth. Let God and Mammon meet in open field,
 And men will try in vain to serve us both.
 I'll make men lunatics and fools; and they
 Shall run through polar snows and torrid heats,
 At risk of life and happiness, to dig

In holes and corners of the earth among
 Wild beasts and men more savage, to obtain
 A little yellow dust; aye, at the risk
 Of endless life and all the starry crowns
 Heaven offers them; while famine, pestilence
 And fever come, and sweep them off like chaff;
 And, ere each livid corpse is cold, his old
 Companions gather, vulture like, and fight
 And gash each other for the gold he leaves!
 And in their turn, fall with their ill-got wealth,
 And give their bodies to the ravenous wolf,
 Their souls to hell! Assassins, robbers—all
 The monsters earth has known shall be my slaves!
 The charming maiden in her beauty and
 Her pride, with all her store of holy love,
 Shall break her plighted vows, and leave the young
 And noble man who loved her most, to die
 Heartbroken, while, though sickened with disgust,
 She weds the gray-haired wretch who has the bags
 Of gold! to whom men bow with reverence,
 And call him rich, and great, and wise, and good;
 Though every piece of gold he owns was bought
 With human blood, or wrung from hands of want
 By greed and cruelty! Nay, he who owns
 Much wealth shall rise at midnight hour—
 Steal from his bed on tiptoe—cautiously
 Inspect his house for fear of robbery,
 Then open up his iron chest, and count
 Each glittering coin, and hug it to his heart
 And worship it; then go away and grind
 The faces of the poor, the widow and
 The fatherless; nor heed his conscience or
 His God! and in his dying agony
 Clutch up the shining yellow pieces in
 His skinny hands, and come with all
 My votaries, to make his bed in hell!"

As Mammon paused the Devil grinned
 A horrible and ghastly smile on him.
 Then rose Bælzébub, destroyer fell,
 And thus he spake:

"Arch ruler of the damned,
 Hear me! Mankind have called me god of flies,
 And I would like to let them feel the pain—
 The mortal pain—of my mosquito bites.
 You know, the earthquake, famine, avalanche,
 Volcano, pestilence and plague are mine.
 Give me the world! I'll pour down lava from
 The mountain tops, burn up the fruits of earth

And overwhelm the cities, with their wealth
 And people, in the twinkling of an eye;
 And from the lofty glacier's summit hurl
 The avalanche on slumbering villages.
 I'll dry up all the springs; send hail and blight
 And mildew on the fields. The earthquake then
 Shall smack his horrid numbling lips,
 And swallow up the weeping country, and
 The plague shall finish what the famine and
 The earthquake leave; and men shall fall in streets,
 And houses shall be full of dying men
 And dead; when none are left to bury them.
 Then dogs shall howl through vacant streets, without
 A master, in old palaces the owls
 And ravens build their nests, and ships rot in
 The docks; and all the sons of men destroyed
 By me, unwarned, will I send down to thee,
 As tribute, Chieftain. Let me rule the world!"

Loud rang the plaudits as this fiend sat down,
 And all the rest obsequiously gave place,
 Not doubting that Beelzebub would be
 Appointed ruler of the earth.

The noise was hushed, and all in silence waited their
 Great master's word; when suddenly, behind
 A beetling cliff far on the burning lake,
 Arose a blue and lambent flame which, while
 They gazed, took shape—a horrid shape!—and came
 And stood before the gathered fiends. 'Twas clad
 In vesture wet with blood; the gore hung from
 His heavy beard and matted locks, and fierce
 The fires of hell shot from his burning eyes.
 Ev'n Satan started, pale with fear, and hell
 Shrank back with horror.

“Ha! ye fear
 Me!” hissed the horrid monster; “yet ye know
 Me not, ye Powers of Darkness, for I am
 An earth-born spirit, and have long been hid;
 But now I come to yield allegiance to
 His majesty, and claim the offered prize.
 Ho, fear not, Lucifer! but let me rule
 And ruin yon fair mortal flesh; for none
 In all thy dark domain hath power like mine.
 Old Moloch, Belial, Mammon and
 Beelzebub have promised much; but they
 Scarce know the alphabet of wickedness.
 O, let them be my minions. I will show
 Them their own power and mine. My shapes
 And names are legion. I can change them as

I will ; and, walking in disguise, to me
 All doors are open. Where prevail disputes
 And anarchy, there I will be ; and I
 Will come with cruelty and from the hearts
 Of men burn out all mercy, till they are
 Incarnate fiends. Beneath the gallows, while
 The dying rattle's in the erim'nal's throat
 I'll drive to theft and murder. I will cause
 Assassination and the midnight fire.
 I'll plunge my victims into wretchedness,
 And cast them forth to want and wintry winds ;
 And babes shall perish in their mother's arms
 With tears froze into ice-drops on their cheeks.
 I'll point the dagger of the husband at
 His wife, and her warm blood shall stain
 The cradle of their babe. The son shall draw
 His knife across his father's throat, and his
 Gray hairs shall drip with gore ! And vengeance, war
 And jealousy I'll rouse ; and then the base
 Incendiary's torch shall be for me
 My banner, and the crackling flames
 Of burning villages, and shrieks
 Of murdered innocence, the music of
 My march, while I prepare for Pestilence,
 And open cities to his ravages.
 I'll send disease and famine to the lands
 Of health and plenty. I will coil myself
 In all the fruits and seeds of earth--aye, in
 The grain-sheaf and the clustering grape.
 They'll crush the grape and grind the grain, and press
 Them through the fiery still, and fancy that
 They triumph over me ; yet, from the bubbles of
 The mocking wine cup, I will laugh them all to scorn.
 They shall have woes, and wounds, and blood-shot eyes ;
 Yet, in their agony, they'll fly to their
 Destroyer for relief. I'll soothe them with
 A balm that changes into bitter, burning gall.
 Jehovah may send from his bosom spirits pure
 As light, with angel features to awake
 A mother's love and swell a father's heart
 With hope, and be an inspiration to
 The painter's or the sculptor's cunning hand ;
 Yet in those spirits I will kindle such
 A fire as shall consume their innocence,
 And crush the mother's loving heart, and blast
 The father's cherished hopes, and change those bright,
 Angelic smiles to such a horrid, fiendish look
 As will proclaim to all their wretchedness.

And long the cherubim shall wait in vain
 For their returning to the pearly gates.
 The student at his books, mechanic at
 His tools, and farmer at his plow, will I
 Debauch. I'll erase the brains of captains of
 The sea, and ships and men shall be destroyed.
 Bright genius, talent, learning, wisdom, power,
 And piety, I'll trample in the dust—
 No class of men shall be secure from me.
 The consecrated clergy, whose young hearts
 Were wholly dedicated to the work
 Of God, shall break their sacred vows,
 Defile their garments and become my slaves.
 The souls of princes, presidents and kings
 Shall yield to my infernal torture, and,
 While every nerve shrieks out in agony,
 I'll open to their startled gaze the pit
 Where they shall wail and gnash their teeth forevermore.

Nor is this all;—I know that you will laugh
 A fiendish laugh of unbelief;—but I
 Will manage so, that men shall think I am
 Their friend, and be most merry at the sight
 Of their worst foe. And they will smile on me
 At wedding feasts, and funeral parties take
 Me as a solace for their grief; and in
 Their bondage shout that they are free! and dance
 Like maniacs to the music of their chains!
 Yea, while I bind their brows with iron crowns
 Of suffering, yet shall they worship me,
 And for my sake give houses, lauds, and gold,
 And wife and children, and the hope of heaven.
 Aye, while I torture and destroy the race
 Of Adam, men shall call me good, and say
 I am '*a creature of the Lord*;' and kings
 And governments, declaring my
 Existence is a '*public good*,' pass laws
 Protecting me and mine, while we walk through
 The earth to gather hell's full harvest home.
 Or, if perchance the pious zealots may
 Secure enactments aiming to prevent
 My work, the cry of 'persecution and
 Restriction of the liberties of men'
 Will always blind the masses, and create
 A sympathy for my most faithful friends
 Who deal damnation to deluded dupes.
 We'll take religion as a garb; we'll make
 The church of God our fort, and poison those
 Who take, in faith, the sacramental cup;

And men shall deem it sacrilege to touch
Us in our work of murder.

Make me thy
Vicegerent on the earth, and blood and tears
Shall flow like water; graves shall mark where I
Have gone in my triumphal journey, and
Hell's every wave break on a living shore
Heaped with the damned like pebbles on the beach."

He ceased, and one unearthly yell arose,
Mid stamping feet and clang
Of adamantine shields, applauding long and loud.
Then, Satan from his throne came down, and led
The specter to a seat at his right hand,
And him addressed: "O dreadful being! if
Thou canst indeed do all these things,
Thou shalt be my vicegerent on the earth!
Go forth and cram hell with the souls of men—
But first, pray tell, what is thy name?"
The fiend replied, "My name is ALCOHOL!"
And with that word he spread his broad hat wings,
And hell grew light as he went forth.

Ah, how
He has fulfilled his dark, infernal task!

What a terrible reign has King Alcohol held!
How the hosts of the lost with his minions have swelled!
For a thousand years hath his fiery breath
Been smiting the earth with crime and death,
And furnishing men as the daintiest food
To the horrible flesh-worms' slimy brood.

But another thousand years has come,
And I hear the sound of the temperance drum
Which is calling us out to a glorious war,
And the people are rallying near and far;

And the old monarch, Alcohol, must go down,
Although he and his worshipers rage and frown.
The millennial day of a thousand years,
Is dawning now on our night of tears.

And the visions that glow on the prophet's page,
Which have gladdened the church from age to age,
And the things the apostle on Patmos saw,
Are about to take place. From that holy law

In which they are found, not a tittle can fail,
Though in their fulfillment rum-sellers must quail,
And men who are drinking wine, brandy and ale,
The red-faced and bloated, the haggard and pale,

Must give up their bad habits, that earth may be filled
 With the knowledge of Christ; and the young must be drilled
 Into habits of temperance, faith, hope and love,
 So that they may be fitted for mansions above.

The bright morning has dawned—let us sing this glad song:
 With her walls of salvation, our city is strong,
 And her gates are flung wide to the children of God,
 While the haters of righteousness yield to His rod.

"On the bells of the horses," in letters of light,
 Shall be "HOLINESS UNTO THE LORD," and the right
 Shall in glory and triumph march over the world,
 While the foes of the Lord from their thrones shall be hurled;

For, "I saw thrones and them that sat thereon,
 And judgment unto them was given."
 Thank God! "The saints shall judge the world." March on!
 This is the voice of Heaven.

Then, on to battle and to victory!
 And dream not of retreat;
 Our weapons are not carnal, and the free,
 In panoply complete,
 Shall conquer, though our wily foe may be
 Bold, fierce, and strong, and fleet;
 For right gives might, as God is king, and He
 Has never known defeat.

Behold around us valiant hosts arrayed,
 All steadfast as a rock!
 And drunken presidents and kings must fade
 Before their ballot shock.
 No longer through dark seas of blood shall wade
 Such men, our woes to mock.
 The fall of Tyranny can not be long delayed.
 His iron turrets rock.

The fury of our law-defying hordes,
 Shall soon give place to fears,
 And they who truckle to them have rewards
 In blood, and groans, and tears;
 Then into plowshares men shall beat their swords,
 To pruning hooks their spears.

Fair as the moon, clear as the sun at noon,
 And terrible to view,
 As armies with their banners all unfurled,
 To conquer and subdue,
 We march at Christ's command, who comes
 The world and all things to renew.

The seventh angel's joyful trumpet sounds ;
 Glad voices ring through heaven ;
 The kingdoms of the earth the world around
 To Christ the Lord are given.
 On his white horse the King of glory rides ;
 His sword is on his thigh,
 And heaven's bright armies follow at his sides—
 Our triumph's drawing nigh.

Old Babylon, the great, the gay, the fine,
 That made all nations drunk
 With her adulterated cup of wine,
 Is fallen, fallen, sunk !
 God's wrath is now the press in which her vine
 Shall have her clusters crushed,
 And blood to horses' bridles flow where wine
 Before in torrents gushed.

The mighty angels whose bright sickles shone,
 Proclaim earth's vintage ripe.
 O'er all this vale of tears, the old dry bones
 Are showing signs of life ;
 The trump of God His children cheers ; its tones
 Urge on the glorious strife.

This is the first glad resurrection day,
 The martyrs* rise and reign,
 And Satan shall be bound without delay—
 I see his heavy chain—
 His grand vicegerent, *Alcohol*, gives way ;
 His fury is in vain.

The dying monster struggles yet. But O !
 The Lion of the tribe
 Of Judah has the power to lay him low.
He will not take a bribe,
 But on from conquering to conquer go,
 Through scoff, and taunt, and gibe.

The great red dragon's flood of liquid flame
 Is ebbing every hour,
 While all the hosts in heaven and earth proclaim,
 Salvation, glory, power,
 To him who sits upon the throne, whose name
 We rev'rently adore !

Then hallelujah ! for our God, the Lord
 Omnipotent doth reign !
 All *hallelujah* ! his right arm and sword
 Our victory shall gain !
 Yes, HALLELUJAH ! ! Shout that joyous word
 Forevermore ! Amen !

*The Crusaders.

A REPLY
TO THE
REV. MR. HEMPHILL'S
DISCOURSE

— ON —

“OUR PUBLIC SCHOOLS,”

“SHALL THE LORD'S PRAYER BE RECITED IN THEM?”

BY

J. R. BRANDON.

SAN FRANCISCO:

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1875.



A REPLY
TO THE
REV. MR. HEMPHILL'S
DISCOURSE
ON
"OUR PUBLIC SCHOOLS,"

"SHALL THE LORD'S PRAYER BE RECITED IN THEM?"

There have been two sermons lately published in this city by the Rev. Mr. Hemphill on the above subject, which are so illogical, so intemperate, so full of a spirit calculated to awaken religious dissension, that they seem to call for some reply.

The reverend gentleman's first sermon opens with one of those favorite sophistries of the Christian churchman, a misquoted extract from Scripture garbled to accommodate it to the views of the speaker. He commences with Israel's grand declaration of the Unity of God, and its glorious fundamental principle, speaking of a religion of love, and not of fear. He quotes :

"Hear, O Israel, the Lord our God the Lord, is One. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, speaking of them when thou walkest by the way, when thou liest down and when thou risest up."

But he does not quote correctly. The words, "*When thou sittest in thy house*, pregnant with a meaning which would tell against his views, he designedly and artfully omits. And

the reason is obvious. They would suggest too plainly what would contradict his proposed interpolation, "When thou teachest in the public schools," and that is, that *thy* house—the home of the child—not thy neighbor's, not the co-operative mental training-place of children of diverse faiths, but the *home* was the proper place to receive its religious culture. The whole quotation suggests the great lesson of home and parental religious training—that, like charity blesses both the giver and the receiver. The verb is in the singular throughout, as addressed to each individual;—*thou* shalt speak of them to *thy* children, *thou* shalt talk of them, not *you*, suggesting plainly that the parent should be the agent of the soul's development, as well as the author of its bodily form. It does not speak well for Mr. Hemphill's sincerity, honesty, and fairness as a disputant, that he is detected at the very threshold of the discussion in so designedly garbled a quotation as I have shown this to be; and the utter want of application of this text, referring to the teaching in our houses of the unity of God, to the teaching of a contrary doctrine in our public schools, does not bespeak much for the logic we are to meet with in the discourses.

The question Mr. Hemphill proposes for discussion or treatment is, Shall the prayer, known among Christians as the Lord's Prayer, be recited in the public schools?

Now, one would think that the only logical treatment of this question would be: First, to show that prayer was a necessary accompaniment to the common school exercises, such as reading, writing, arithmetic, grammar, and geography, etc.; second, to show that this so-called Lord's Prayer was entirely unsectarian, and was not offensive to Jewish and non-Christian children, and repugnant to their religious ideas; and, third, its peculiar adaptability as an accompaniment to the aforesaid exercises. Instead of this, the garbled quotation above given is followed by a bitter tirade against Mr. Donovan, one of the School Directors, and his nationality, and against the Catholics generally; dilating on the terrible persecutions which the Jews have endured

at the hands of Mr. Donovan's church; seeking to inflame the minds of Israelites against the Catholics, and concluding with the usual language of the Protestant conversionist—"that they, Protestants, must bind up the wounds "that Catholics have given the Jews, and tell them the "story of the cross, the true gospel of the peace of God, "with loving earnestness."

The merest tyro in disputation might well ask, what can this have to do with the question at issue, and well he might. But let me say a few words on these remarks.

Does not a Protestant Christian minister think that his zeal makes him for the moment forget his character, when he seeks to create the bitter feelings of religious hatred, and the spirit of non-forgiveness, by dilating on the sufferings of the Jews at the hands of the Catholics? The Jews, he may be assured, need not the reminder. They remember, too well, all that they suffered at the hands of the Christian Church and its followers—their persecutions, their martyrdoms, their imprisonments, their banishments, with all the accompanying horrors and sufferings, their burnings at the stake, their torturings on the rack,—and remembering them as they do, there has seldom been presented to the contemplation of the world a grander, a more sublime picture of religious forgiveness, than do the Jews, practising and fulfilling the beautiful teachings of their religion—"Thou shalt not revenge nor bear a grudge," (Lev., ch. 19), enunciated nearly fifteen centuries before the Christian era.

The Christian Church and its followers have, indeed, bitterly and terribly wronged the Jew; but the Jew,

"Who can wisely suffer

The worst that man can breathe, and make his wrongs
His outsides; wear them like his garment, carelessly,
But ne'er prefer his injuries to his heart
To bring it into danger,"

can realize, as it has been beautifully expressed by M. Cremieux, the eminent French Israelite, "*Que l'on peut*

dans les tenebres, lever sur sa mere un main sacrilege, mais quand la lumiere apparait, le repentir eclate."

"That one may in the darkness raise a sacrilegious hand against one's mother, but when the light appears, repentance breaks forth."

The Jew would retaliate, indeed; but he would retaliate upon the doctrines of the Church and not upon its followers, the wrongs he has suffered. It is the doctrines of Christianity that he would submit to the rack and the furnace of reason, and burning out all their dross, give back to Christians the gold that is in them. He would but give them the light which will bring the repentance. These are the feelings of the Jews toward the adherents of Christianity, and with such sentiments animating them, I think they do not need Mr. Hemphill "to teach them his true gospel of peace, to tell them his story of the cross with loving earnestness."

Israel too, Mr. Hemphill, has a gospel of peace; Israel too, has a story of the cross. Our history is one long story of the cross; of patient endurance of persecution, suffering, and death for humanity, in the preservation of the great eternal truth committed to our custody—the Unity of God; and Israel, too, has exclaimed after all her sufferings, "Father, forgive them, they knew not what they did." The stories have a singularly striking resemblance; and Christianity, which delights in types, may yet discover, that in the perhaps mythical history of Jesus, it has but the prefiguration of the history of Israel—the son, the first-born of God—Ex. ch. 4, v. 22; and that the worship and adoration now paid to Jesus by Christians is but an exaggerated earnest of what they will render to Israel, when the prophecies of the Prophets Zechariah and Isaiah (which both Jew and Christian accept as inspired) shall be fulfilled:

"And it shall come to pass that as you have been a curse among the nations, O house of Judah and house of Israel, so will I save you and ye shall be a blessing."—Zech., ch. 8, v. 13.

"And there shall come unto thee bent down, the sons of those who afflicted thee, and there shall bow themselves down at the soles

of thy feet all thy revilers; and they shall call thee The city of the Lord—Zion, of the Holy One of Israel." "Instead that thou wast forsaken and hated, without one to pass through thee, will I render thee an excellency of everlasting, a joy of all generations."—Is., ch. 9., v. 14 and 15.

"And kings shall be thy nursing fathers, and queens thy nursing mothers; they shall bow down before thee with the face to the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me."—Is., ch. 49, v. 23.

Tell us again, if you will, Mr. Hemphill, your gospel of peace, your story of the cross, although it is an oft-told tale; we have heard it for the past eighteen hundred years, under circumstances which might have induced us to receive it—preached to us at the stake, and at the gates of the Ghetto in Catholic countries, and whispered in syren accents at those of preferment, which barred a figurative Ghetto in Protestant ones; but hear also, ours, spoken, too, in no unloving earnestness.—The rock, so long impervious to the water, may still prove the source of the spring—and the smitten rock give forth living waters.

Mr. Hemphill next proceeds to treat his question as an entirely Catholic one, and remarks that Romanists do not want what he calls Godless schools, but denominational schools, and they want their share of the school fund to support them. This, I think, is very possible, but as it is a question entirely foreign to the one at issue I need not notice it. I merely remark on it to show how illogical is his treatment of the subject.

He comes at last to the question at issue, and asks is the prayer sectarian and partisan, and is it contrary to the school law? and here let me follow him. Certainly, as between Christian sects, who all acknowledge the divinity of Jesus, who all pray for the coming of his kingdom, there can be nothing sectarian in it; but is it not so to the Jew and to the non-Christian? which last denomination embrace many more, I would remind Mr. Hemphill, than Chinese and those whom he is pleased to call atheists.—The world moves

although Churchmen, like the Church in the time of Galileo, would decree otherwise : “ *E pure si muove* ”—as Galileo exclaimed ; and there are thousands of thinking, religious minds standing outside of the walls of the Churches who have not yet in this country as they have in England, associated themselves into a distinct sect, but who would represent that pure religion for the Gentiles that resembles Judaism divested of its ceremonial, or Christianity divested of its hero-worship, and its doctrine of vicarious atonement.—And on this point—the sectarianism of the prayer—Mr. Hemphill, who certainly ought to be familiar with the explanation and the meaning of so simple a prayer of his church ; who certainly should know the meaning of the words “ Thy kingdom come,” as defined in the Gospel itself ; as defined by the commentaries of learned members of the Christian Church ; contents himself with a bold *denial* that it is in any way prejudicial to the tenets of the Jewish faith, and the equally bold assertion that there is not one of its petitions that might not be uttered by the strictest Jew ; and in these bold denials consists, really, the whole of Mr. Hemphill’s argument on the point in issue—the sectarianism of the prayer. Does it not suggest itself to Mr. Hemphill that the very title of the prayer, which, although of course no part of it, yet, is always associated with it, and always referred to when it is spoken of, must be offensive to the mind of the Israelite, jealous as he is of his treasure, God’s unity ; as it should be to the mind of the consistent and true Unitarian, as being from their point of view idolatrous in its ascription of divinity to any one but God ? But disregarding the title, what is the meaning of the words “ Thy kingdom come ? ” What was the contemporaneous construction put on these words ? In what sense have they been used for eighteen hundred years ? In what sense is Jesus himself represented as using them ? Surely these considerations have some weight. Turn we to the Gospels and we find such passages as these :

“ And there shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn ; and they shall

see the Son of Man coming as the clouds of heaven, with power and glory."—Matt., ch. 24, v. 30.

"And Jesus came and spoke unto them, saying, All power is given unto me in heaven and on earth."—Matt., ch. 28, v. 18.

"Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man *coming in his kingdom*."—Ib., ch. 16, v, 28.

See also St Mark, ch. 13, v. 26, 30 and 32, to the same effect.

"And he received them and spoke unto them of the kingdom of God. For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God."—St. Luke, ch. 9, v. 11 to 27.

And which, compared with the above quoted text from Matthew, clearly shows that the kingdom of God spoken of is identical with the kingdom of Jesus—"the Son of Man"—a kingdom which Jesus is represented as saying had been given to him.

"For I say unto you, I will not any more eat thereof until it (the Passover) be fulfilled in the Kingdom of God.

"For I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come.

"And I appoint unto you a kingdom as my Father has appointed unto me."—St. Luke, ch. 22, v. 16, 18, 29.

But my common-sense construction put upon these texts, on reading the Gospels without commentary, may be incorrect. My eyes are jaundiced, perhaps. My jealousy for the Jewish doctrine of the Divine Unity "makes trifles light as air confirmations strong as Holy Writ." Let us hear what learned Christian commentators say. Let us consult Dr. Lange. What says he? I quote from his commentary on the Gospels, (Luke, ch. 17,) in which he defines these words, "The Kingdom of God":

"A three-fold coming of the Kingdom is to be distinguished. First, the Savior appeared in humility in an humble servant's form. After that He comes in the spirit invisible, but with

heightened power. Finally, in majesty and glory in the clouds of heaven.

"The first phase endured thirty-three years. The second has endured already more than eighteen centuries, and the last makes of the present economy a decisive end.

"The first period was concluded by the passion and death of our Lord ; the second will not end without a sorrowful passion of His dearly-purchased Church. The last reveals the perfect glory which shall come in the phase of suffering and striving for the head as for the members."

But this is one commentator only. Let us hear what Dr. Clarke says. Referring to Matt., chap. 16, v. 27, he says :

"This was the glorious mediatorial kingdom which Jesus Christ was about to set up by the destruction of the Jewish nation and its policy, and the diffusion of the Gospel through the whole world."

Referring to Matt., ch. 16, v. 28, he says :

"His Kingdom is the establishment of the Christian Church."

To Matt., ch. 3, v. 2, he says :

"The phrase means the dispensation of Infinite Mercy, and manifestations of Eternal Truth by Christ Jesus."

And he further says ;

"Dr. Lyford has well observed that there are two senses in which the phrase 'Kingdom of Heaven' is understood—

"1st. The promulgation and establishment of the Christian Religion.

"2d. The total overthrow of the Jewish polity."

Can Mr. Hemphill, with such explanations as these of the words "Thy kingdom come," conscientiously say that there is nothing here prejudicial to the tenets of the Jewish faith ; that there is nothing here but what the strictest Jew might pray for, that this is in *no sense* a distinctive Christian composition—that it breathes the purest and divinest Judaism? Doubtless it was uttered by one who was himself a Jew, as Mr. Hemphill says in his first sermon, but it was a Jew who is represented as applying the words "Thy kingdom come" to himself, to whom he is represented to say, The Father hath given the kingdom. See Matt., ch. 16, v. 28; Matt., ch. 22, v. 16, 18 and 29.

The above quotation, from Dr. Lange, was contained in a late letter to the *Alta*, in which I urged the sectarianism of the prayer, and one would think it establishes pretty clearly that point. In that communication I also say, "If this prayer is to be introduced regardless of its offensiveness to the Jewish and non-Christian children attending the schools, it is difficult to see why a Board of Education, the majority of which were Catholics, might not, with a laudable zeal, and a conscientious regard for the propagation of their religious views, open the exercises by a hymn to the Virgin."

"Will some American parent, or the learned divine who offered to lecture the Board of Education on the subject, (this referred to Mr. Hemphill), point out the distinction, which I unfortunately am obtuse enough not to discover." The communication was read by Mr. Hemphill, for he replied to it in his second discourse, just published, and in which I might have expected an answer. I have one; but it is so illogical and absurd that I ought hardly to notice it. I do so, simply because if I do not, Mr. Hemphill's logical mind will construe the omission into a sign of surrender. Instead of answering this communication, and the conclusive authority of Dr. Lange himself, by either admitting it, or advancing some other to the contrary, he evades the question entirely as follows. He says that "I had a former discussion, in 1869, with another gentleman, (a son of a Jewish rabbi), that he and other parties differed with me. That I was challenged at that time to produce any liberal minded Israelite in San Francisco who agreed with me, that four teachers told him they had not known of Jewish children objecting to the prayer; and that the gentleman with whom I had the discussion gave his full name, while I wrote to the newspaper under a mask —(J. R. B.)." 9

But he does *not* say that I was challenged to produce any proof that any educated Christian of any denomination understood by the words of the prayer, "Thy Kingdom come," "the Kingdom of Jesus Christ," and that I silenced

my opponents by producing the above quoted remarks of Dr. Lange.

As to Jewish children not objecting to the prayer, that might well be. Jewish children, I understand, do not pass through a course of theology, including Dr. Lange's and Dr. Clarke's Commentaries, before entering the public schools, and might well be unaware of the meaning of the words recited at the command of their teachers; as, indeed, I have found many Christian parents to be, who, however, were truthful and candid enough to admit when the meaning was given that the prayer was certainly sectarian. As to finding whether any Israelites agreed with me or not, I failed to see what that had to do with the question, or what support that would give to my quoted authorities. Besides, Mr. Hemphill's biblical reading should tell him that majorities do not constitute right, or the "seven thousand left in Israel," mentioned in Kings, ch. 19, v. 18, "who had not bent the knee to Baal, and whose lips had not kissed him," would have been lamentably in error. My former opponent is, I believe, a very worthy gentleman, and therefore I may remark, without any personality, that the argument about his being the son of a Jewish rabbi is not a particularly forcible one, for ministers' sons are not *proverbially* orthodox, nor considered the highest authorities in theological matters. As to my writing under a mask, I have been under the impression that it matters little to the general public, in a discussion of any principle, who may be the advocate on either side. An intelligent public, one would think, would be swayed by the reason and argument in, and not by the signature affixed to a communication, which, doubtless, is the reason why newspaper communications are signed by initials. Sermons in churches, where men, although perhaps opening their hearts, doff their reason, logic, and common sense, with their hats on entering, may be governed by a different rule; and the name and reputation of the preacher may be sufficient endorsement for the doctrines he teaches, however erroneous they may be; which may have been the reason why the reverend

gentleman selected this field for his discussion. Faith may be strong in the sheep of Mr. Hemphill's fold, and judging from his logic they need it.

The letters of my former opponents may have been very able, according to Mr. Hemphill's unprejudiced opinion; but singular to relate they failed to convince the Board of Education; and although my arguments may have had nothing to do with it, yet the disuse of the prayer "followed hard upon."

It is not *impossible*, Mr. Hemphill, that a conscientious Board of Education, consisting of Christian gentlemen, acting even without the influence of their respective ministers, may, on realizing from Dr. Lange's authority that the prayer was sectarian, have carried out the principles of both our religions—"Not to do unto others," etc., and forbore to inflict on the Jewish and non-Christian child a wrong which they would have resented from a Catholic. "Tis even probable and palpable to thinking."

And here I might pause, I think, and say the question at issue is disposed of. If this prayer is sectarian there is an end of the matter; it should not be introduced into the schools. But Mr. Hemphill, illogical though he be, is specious, eloquent and rhetorical—qualities that often captivate and deceive, if they do not convince one's hearers; and after this short logical pause before referred to, in which he merely states his question, and answers it with a bold denial, he spreads his rhetorical wings again and continues as follows: Admitting, for the sake of argument, that the school directors were right and he wrong, he proceeds to attempt to show where their philosophy, applied to the public schools, will lead them. To this end, culling a few poetical pieces in which the name of God is mentioned, or a reference to some Biblical subject made, he says an atheist might object to these, as recognizing a personal God; and as all our best authors are, he says, so pervaded by Bible truth, and quotations from the Bible, he arrives at the conclusion that it would be an absolute impossibility to compile a book that was not sectarian, according to the views

of the majority of the school directors. It might strike the logical mind that this, if true, might be a good argument, *ex necessitate*, to permit the compilation of a school book from living and dead authors, regardless of the reference to Bible truth, if even atheism was a religious sect, which are the words used in the school law as Mr. H. must remember; but how it follows from this, that the so-called Lord's prayer should therefore be introduced, it may be more difficult for it to comprehend. But I will follow him.

Not possible to compile a work from the vast fields of literature that shall not be sectarian? Not possible to find sublime expressions of thought in which no sectarianism is breathed? Literature is filled with such. Let us take one, that occurs to me, as beautiful an one as can be found, perhaps. It is somewhat apropos to our subject, too, for it is from the pen of one whom Mr. Hemphill would perhaps denominate an atheist. One, who once a Catholic priest abandoned that faith, and clinging still to Christianity became a Protestant, and a Protestant minister; but finding he could not conscientiously yield credence to, and preach its doctrines, threw up his living against the remonstrances of his less conscientious friends, and leaving the shelter of the church, stepped forth into the free, grand temple of God whose roof is the infinite sky spangled with stars; and there, in his solitude and isolation, the inspiration—for such, it seems to me the words contain, came to him. He sings:

“Mysterious night! when our first parent knew
Thee, from report Divine, and heard thy name,
Did he not tremble for this lovely frame—
This glorious canopy of light and blue?
Yet 'neath a current of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the hosts of heaven came,
And lo! Creation widened on man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
Whilst fly, and leaf, and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we, then, shun death with anxious strife—
If light can thus deceive, wherefore not life?”

Can Mr. Hemphill find anything sectarian grander and more elevating than these lines of the Rev. Blanco White? Or let us take for children, Beecher's beautiful "Story of the Leaf" in 'Norwood.' Compare these with the literature of the sectarian revivals (?) of the day; which rather resemble the convulsive starts of a dying body—the fitful flashes of an expiring flame. Compare them with the eloquence of a Knapp—redolent of hell-fire and brimstone, in which the natural transition called death is painted in the most frightful and hideous colors; and the terrors of hell and damnation being lifted in one hand, a small door is held open with the other, through which terrified and weak-minded men, women and children are invited to fly, as the only place of safety, and rushing through in their wild, blind fright, are dubbed Christians as they pass, and children of a religion of LOVE—and say which speaks most of true religion.

But atheism—if indeed there be such a thing—is not a religious sect; and the hallowed name of God is not sectarian; nor are the broad principles of religion and morality common to all sects, and on which society is founded; and there is no necessity to exclude these, because Catholics are not permitted to teach in the public schools the doctrines of the Immaculate Conception, and the worship of the Virgin; nor Protestants the worship of Jesus, and the doctrine of vicarious atonement.

And now we come to more sophistry and Catholicophobia. Assuming the false proposition that America is a Christian country, and a Protestant-Christian one, Mr. Hemphill becomes indignant at what he calls a proposal of a handful of foreigners, sworn partisans of Rome, to banish *all religion* from the public schools. And what process of reasoning does he employ to conclude that America is a Christian country? Hear him: "We, the people of the United States, are a Christian people, and a Christian people constitute a Christian State." I presume he would intend by this, that because the majority of its

citizens are Protestant this was a Protestant country. If that is his meaning, then if the majority of the people should become by emigration or otherwise, Catholic, the country would be a Catholic State, and Catholicism should rule and pervade everything—the State, the schools, and every department of the government. Catholic services, and other religious exercises should in spite of the non-Catholic minority, be introduced into our public schools, and all dissenting and non-conforming children driven from them or compelled to participate. Is this Mr. Hemphill's idea of what constitutes a Protestant or a Catholic country? Few, I think, will agree with him, but rather accept the true definition of what constitutes such an one—that in which the union of Church and State exists, and where the particular religion united with the State is the established religion of the country. Accidental, or varying majorities do not constitute a State Protestant or Catholic.

If Protestantism or Catholicism were the established religion of this country, it might become a question whether a law prohibiting the introduction of sectarian prayer should be passed or not; but how the question of the introduction of the particular prayer in question into the public schools as now constituted, is affected by it, is puzzling to conceive.

“But your common schools,” where reading, writing, geography and arithmetic are taught “are Godless,” cries Mr. Hemphill. Logic replies, so is the school of design, and so are several business colleges in the city, where, perhaps, a little unsectarian religion might be beneficial, and yet we do not hear of the necessity for this prayer there; and logic continues: if prayer, or bible reading can be proved to be a necessary, or indispensable adjunct to the study of reading, writing, grammar and geography, let it be introduced, but it must be unsectarian. Sectarian prayer, and sectarian religion you may recite, and teach in your denominational schools, to which you may invite, and persuade, entice, or decoy, by all legitimate allurements,

all who differ from you in belief, and convert them to your hearts' content if you can or will. Are you satisfied, Mr. Hemphill? No, he is not. Although he is told that this prayer is offensive to the Jewish and non-Christian child, perhaps the child or children of such as the Rev. Blanco White, who are guaranteed equal rights and privileges with himself; although some of its words are shown to have a meaning utterly repugnant to their religious ideas, yet this prayer, and this alone, must be introduced.

Is it particularly applicable, Mr. Hemphill, to the opening of the schools? Does it specially have reference to anything connected with study? No; but he must have this prayer and none other, or your schools are godless. I quote his words:

"The Republic is in danger. We have conciliated the Pope. We have lost the favor of the God of heaven. His heart sinks within him. He is cast down. He is in despair. All, all is lost."

Are you convinced, reader, by such arguments, of the dire necessity of the immediate introduction of the prayer into the schools? Or may I not retort on Mr. Hemphill what he says of his dreaded Romanist? No! Mr. Hemphill, it is not prayer, unsectarian prayer, that you want; but it is the opportunity you seek, in the true spirit of the propagandist, and conversionist, to introduce insidiously, the leaven of the doctrines of your church into the impressionable minds of the young. The opportunity, you think, is given to your church which is intensely propagandist, by the attendance of the non-Christian and Jewish children at the schools, and you would avail yourself of it to indoc-trinate them with "your gospel of peace, your story of the Cross." Your teachers, animated by the same conversionist spirit, would, as has been done, when the prayer was said in the schools, (I state here a fact,) compel Jewish children, against their objection, to kneel and join in your unsectarian prayer for the coming of the "Kingdom of Jesus," and when remonstrated with by the parent of the child, teach it deception by telling it it ought not to have told its parent. This, Mr. Hemphill, is what you want,

not schools *with religion*, but schools where your Christianity shall be taught, where your gospel of peace, your story of the cross shall be told—perhaps as the Revivalist preachers are now telling it to your children; where your doctrine of faith above reason shall be taught, and the minds of Jewish and non-Christian children emasculated by the destruction of the glorious privilege of reason as to things spiritual, shall be left as powerless in your hands as the followers of your church now are. Judaism fears not the ordeal of reason, and she would preserve the minds of her children in all their vigor and all their strength. With that weapon sharpened and ready for use, they need not fear the insidious approach of the conversionist, nor the doctrines of the materialist.

Mr. Hemphill, in his cry about Godless schools, evidently represents that class of men who must see the name of God stamped upon everything; who are uneasy because it does not appear in the Constitution of the United States, and are continually agitating to get it there, as the first step to sectarianizing the Government. What doctrine is this? Cannot things speak of God to the soul of man without the letters of His name being graven upon them? Do flowers speak to us of Him?—yet we find not His name on them. Do we see the lightning assume the form of the letters of His name, or hear the thunder pronounce the sound?—yet, *they* speak to us of Him. Does the wind shriek His name to us in the tempest, or whisper it in the zephyr?—yet they speak to us of Him. Do the heavens declare His glory, and the earth His handiwork?—"There is no speech, there is no language, yet their voice is heard." And if the name of God does not appear in the Constitution of the United States, surely to him who has God in his heart His hand is seen therein, and he may exclaim with the magicians of Egypt, "The finger of God is here."

It is interesting to remember that the very year that saw the perpetration of that atrocious act of religious persecution, the banishment of the Jews from Spain, was that in

which America was discovered. Others besides Israel have suffered religious persecution. Others besides Israel have passed through the sea from slavery to freedom—from the slavery of religious persecution to religious freedom and equality. And how history repeats itself continually; Others have murmured as had Israel in the wilderness, who exclaim, "Let us appoint us a chief and return into Egypt."

Mr. Hemphill next tells us of, and he reads a letter he has received from a certain quarter. "He is notified to cease his lying about the Pope or his life is forfeited." Rest easy, good friend, while you speak in the violent strain in which you do, your life is safe. You may be an enemy to Romanism, to Catholicism, but no far-seeing, shrewd friend of the Catholic Church would harm you. Your violent language, eloquent though it be, your fiery zeal will not weaken the ties which bind the followers of Catholicism to their church. On the contrary, they will strengthen them, and the thinking men of that church realize it too well to permit you to be harmed.

No, Mr. Hemphill, remember the fable—The cloak is not dropped before the blustering north wind, but at the bidding of the mild zephyrs of the south. Religious truth comes not in the storm, nor in the whirlwind;

"A great and strong wind rent the mountains and broke in pieces the rocks, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a STILL SMALL VOICE!"

Must we, in free, enlightened America, the vannted home of religious freedom and equality, see re-enacted the scenes that Europe has beheld in the struggles for supremacy of the rival Christian churches? Must we pass through the whirlwind that breaketh in pieces the rocks, the desolating earthquake, the ravaging fire, before the STILL SMALL VOICE—in which alone speaks religious truth—can be heard? Heaven forbid it.

Scripture—Israel's Gospel of Peace—teaches us well, indeed, how religious truth should be disseminated in the world. The lesson may be well conneed by all—Catholic, Protestant and Jew. Turn we to that sublime religious song in Deuteronomy, that was to “be taught to the children of Israel, to be put into their mouths, as a household word, and we shall find the beautiful lesson. Appropriately is it introduced by the opening words: “Give ear, O ye Heavens! and I will speak! Hear, O Earth! the words of my mouth.

My doctrine shall drop as the rain;
MY SPEECH SHALL DISTIL AS THE DEW.”

What golden words! What radiance of Divine light scintillates in them!

And as the dew distils not in the wild and stormy night, but in the still and cloudless one; so will religious truth only distil for the world under the calm, placid, cloudless sky, when reason shall have dissipated the clouds of passion, prejudice, bigotry, and error that now fill the atmosphere.

The hope of all thinking men as the means to this end is education—education of the highest order—the cultivation of science, the exercise of reason, *unlimited* in its objects; but to this end it must be UNSECTARIAN. None must be shut out from that light which is to dissipate the clouds of bigotry, and prejudice, and hasten the appearance of the cloudless sky of which we have spoken, and whence the heavenly dew distils.

Education—unsectarian education is the hope and salvation of the Jew, as of all who have passed through religious persecution; for it is from the deep, dark clouds of ignorance, which bespeak its absence among men, that the direst shafts of bigotry and persecution which have fallen upon our people and others have proceeded. Well, indeed, and earnestly may we labor for its diffusion, and seek not to drive children from, but to persuade and invite them to the common schools by removing all obstacles in the way.

Let our education be of the widest kind. Let reason

and religion, too long divorced, too long at enmity, be reconciled. Let all of us, with free thought and free, unsectarian education, seek to lift ourselves and our fellows above the clouds of ignorance, sectarianism and prejudice, until these clouds can be dissipated; and although in that clear upper air we may see such men as Spencer, Tyndal and Huxley, the bold, intrepid aeronauts of science, soaring far above us in search of what is beyond, and making our weaker heads swim at the sight, we need not follow them there. Nature teaches by analogy. They will find nothing there but cold, darkness, infinity and death, and will gladly descend again into the sunny, cheerful air below, and rejoice in the warmth and sunshine that God has given us there. Educated man need not descend again, nor remain in the fog and mist below the clouds, and surrender himself bound into the hands of the church, as some would teach, because he cannot breathe the rarefied air in the clear, dizzy heights above us; and because he finds there darkness and death barring his passage into the mysterious Infinite.

No, reader; because sectarian prayer has not been permitted in the schools, the friend of true education and true religion need not wail with Mr. Hemphill—that a battle has been lost—that Rome has conquered. He may rather rejoice that free thought, free education, free religion has gained a victory over the churchmen of all denominations; that the great principle has at last been enunciated, that the State, which should be the common parent and protector of all its children—majority or minority—few or many—will not lend its aid to dispense the partcolored light of any particular sect, but only that colorless, illuminating principle which is common to all; and let us fervently hope, and at the same time be vigilant, that sectarianism, whether in the garb of Catholic priest, or Protestant minister, rob us not of the victory.

America's flag—the star-spangled banner—should symbolize the roof of that grand, common, unsectarian, religious temple of all mankind—THE CLOUDLESS SKY !



Characteristics of the Age:

A CHARGE

TO THE CLERGY OF THE DIOCESE OF CALIFORNIA,
AT THE
OPENING OF THE TWENTY-SIXTH ANNUAL CONVENTION
IN TRINITY CHURCH, SAN FRANCISCO,
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BY
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CHARGE.

MY BRETHREN OF THE CLERGY:

The spirit and direction of the age are ever altering, and our religion takes the hue and color of the intellectual spirit of the times. As, therefore, years flow on and the world changes, the impress of that change is stamped even upon the religious character of those who bear the Christian name. Thus every passing century brings with it some new form of error to be combated — some new assailant of our faith, whose attack must be met; and none can live well the Christian life without thoughtfully looking out on the world around and reading the “signs of the times,” to see what influences are acting on the spirit of our faith.

And especially is this the duty of those who are called to be leaders in “the sacramental host of God’s elect.” They are to guide the struggling multitudes who are wandering in the wilderness—to point out the way over the Desert—and to warn against dangers which would cut them off from the Promised Land. And as the struggle goes on and darkness seems to gather about, from those who crowd the thoroughfares of life comes often the inquiry: “Watchman, what of the night?”

It is one which, as ministers of Christ, we should be prepared to answer. We should be able, from the development of the times in which we live, to gather the wisdom by which we may direct others in their warfare. The

subject, then, which I would bring before you is — THE CHARACTERISTICS OF THIS PRESENT AGE.

We might, in considering this subject, look at the centuries which have gone, and see how this principle was prominent since man first came forth from Eden, ever changing its direction, yet ever exerting its influence. For instance, in the ante-diluvian times, when life was counted by centuries, *worldliness* was the prevailing difficulty. Men gave themselves up to pleasure and sensuality. Then came the days of the patriarchs, when *idolatry* was the besetting sin. Surrounded by heathen nations, they were tempted to yield to the old Chaldean superstition and worship "the moon, walking in brightness," and the stars, night after night holding on their way amid the unclouded glory of that Eastern sky. A few centuries later, and, under the Jewish dispensation, the difficulty was *formality*, as, resting in a mere round of outward services, the Israelite forgot that these were but types and shadows, intended to prepare him for brighter and loftier revelations. With the dawning of the Gospel came a new order of things, as the old landmarks were swept away. In "the great trial of affliction" which befell the infant Church the members of the new faith were tempted *to lose sight of earth*, forgetting that here also they had appropriate duties to perform. With the triumph of Christianity the danger arose from a different quarter. The Church attempted to adopt the varied ceremonies of the idolatry it had vanquished, and through the Middle Ages *superstition* paralyzed its strength. But, since the Reformation the evil has been exactly the opposite. A *questioning intellectual religion*, which chills devotion, has replaced that abounding faith which "believeth all things."

But time forbids that I should enter more fully into this historical review. I allude to it only to show that the human mind is prone to extremes, and external circumstances of course determine the direction it shall take.

But you perceive how this truth comes to us through the mists of time. The Christian, indeed, cannot sever himself from the past; for thence, in solemn strains from its far-distant ages, float down to him the noblest lessons he can learn. In the things which have been he reads his prophecies of the things which shall be.

“ And as King Saul
Called up the buried prophet from his grave
To speak his doom, so may the Christian now
Call up the dead past from its awful grave
To tell him of our future.”

Let us look, then, at some of the characteristics of our own age, particularly as they most concern those whose appointed duty it is to act upon the minds and souls of men.

The first I would mention is *the tendency to mistake mere civilization of mind for religion*. Our faith has silently produced an entire revolution in the state of feeling which pervades society. In the ages in which it first appeared even the ordinary amusements and the intercourse of daily life were characterized by what, in this day, we should call a revolting barbarism. The Christians became, therefore, at once a marked and separate people. They alone would not frequent the amphitheatre, to join in its ferocious sports, and they alone could derive no pleasure from the gladiator's show, where man died in agony by the hand of his fellow-man —

“ Butchered to make a Roman holiday.”

As Christianity advanced, this refining and humanizing influence extended until it pervaded the masses of men, sweeping away this barbarous spirit, and now whole communities enjoy the benefits it has spread around, without even thinking of the source from which they proceed. The exterior surface and polish which society at this present day exhibits is much in accordance with what the Gospel would produce; but the difference is, that instead of

being the result of the direct personal influence of religion, it proceeds only from education. .

The reason now is cultivated, the taste formed, and refinement and grace are spread over the face of society. In our ordinary intercourse a delicacy has been introduced which contributes to social order and domestic comfort, and prevents any exhibition of violence or passion. Our relative duties, therefore, are carefully performed, and open vice is stigmatized as unseemly and out of taste. Profligacy is discountenanced, and all actions violently at war with our sense of propriety are esteemed a disgrace. This is the external view which society presents at the present time.

Now, how many thousands can you see about you, living under this state of things, who, in consequence, consider themselves Christians! They believe that their general tastes and habits are those which are prescribed by our faith, and with this they are satisfied. They are kind, perhaps, and charitable, from natural disposition, or because the world pronounces these traits to be reputable. And if, in addition to this, they engraft religion formally on their system, it also partakes of the worldliness in which they live. They only adopt from it whatever commends itself to them as being refined in sentiment and in accordance with their own views. They desire to have their feelings alternately aroused and soothed by the scenes which it arrays before them. They therefore call themselves by that holy name which first the disciples assumed at Antioch, and as far as our faith agrees with the tone of the society in which they live, they yield to it an outward obedience.

Yet what is all this but a mere counterfeit of the truth, dressed out to imitate it by the enemy of man, that he may deceive many? He comes as an angel of light, presenting a system built on worldly principles, yet pretending to be the Gospel. The peculiarities of former generations have

passed away, a new order of things has taken their place, and this is claimed to be an exhibition of Christian character. And is not this the only faith to which many in the world about us can lay claim — a faith which has no true fear of God—no fervent zeal for His honor—no jealous adherence to doctrinal truth—no self-denial for Christ's sake? And would the whole tenor of their lives be any different if the Gospel should now be proved to be a fable? What is this, then, but mere civilization of mind—an effect which the high polish of society might produce on any individual who had never heard of the Gospel? It is a beautiful development of character, but one which might take place under heathen influences. There is nothing about it distinctly Christian.

“ They cherish every grace
Except the cross — except the strenuous race.”

Again: another characteristic of the age is *an indifference to the value of religious truth*—a false liberality, which induces men to tolerate error, when it should be shunned and denounced — a charity which degenerates into weakness.

This is a fault peculiar to our age, and which has had its growth in the last two centuries. It was not so in the early Church, for then the rule was: “ Prove all things; hold fast that which is good.” It was not so in the ages which succeeded, for then the Church, fallen as it may have been from the purity of the faith, was still zealous to defend the truth, or what it believed to be the truth. Neither was it so in the times which immediately followed the Reformation. Then the great contests and disputes which had taken place impressed on the world the fact that the truth was something to be sought after; and, when found, they were willing to cleave to it with full purpose of heart, even at the cost of life itself.

But, since then, days of peace and quiet have come upon us. We forget how much those who have gone be-

fore us suffered because they would not subscribe to error, and we learn to prize but little those principles of eternal and immutable truth to which they were faithful, even unto death. We look with a mild and lenient eye upon those who have perverted it, until we ourselves begin to undervalue its possession ; and thus our Lord may well complain of us as being deficient in the jealous custody of that word which He revealed. He may say of us, as of the Jews in Jeremiah's day: "They are not valiant for the truth upon the earth." *

Now, brethren, the truth is but one. It cannot have two forms or two appearances ; and, of all truths, the most precious are those which relate to our religion. Does it become us, then, on such solemn and momentous subjects, to join in with the false liberality or the misnamed charity of the day, and assert that an individual's sentiments on these topics are matters of secondary importance, or that "no man is responsible for his belief?"

We often do this, not from worldliness or cowardice, but from personal attachment to the individuals, from a desire not to disturb the feelings of others, or because we look upon their errors only as speculative opinions, of whose dangerous tendency we are ignorant. Thus we hear one scoffing at the punishment of the lost, and proclaiming that all shall alike be admitted into Heaven, and we feel no horror at his rejection of the plain truths of revelation. We listen to another while he denies the Divinity of our Lord, and thus strikes a death-blow to the whole Christian scheme, and we shrink not back from a heresy the mere announcement of which would have aroused the indignation of those apostles, to whom their Master's memory and love were precious.

But such lenity is very far from being that which Scripture inculcates on this subject. St. Paul, after enu-

* Jer. ix. 3.

merating the long catalogue of heretics who should arise in "the last days," adds, "From such turn away."* And St. John is still more explicit. After speaking of those who "abide in the doctrine of Christ," he says, "If there come any unto you and bring not this doctrine"—what were they to do? Give him the right hand of fellowship? Close their eyes to his heresy for charity's sake? No. The apostle says: "Receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is a partaker in his evil deeds." †

And I would speak particularly of this apostle, because those who are remiss in the faith ever represent him as being filled with the love of all men, and pretend to shelter themselves beneath his example. It is true that this was one part of his character, but yet, you perceive, there was another light in which we may see him exhibited. The warmth of his charity never interfered with his love for the souls about him or his zeal for the truth of God. He loved men, but he "loved them in the truth," and "for the truth's sake which dwelleth in them." ‡ Yet he could denounce those who denied the faith or turned away from the teaching of that Church which his Lord had made "the pillar and ground of the truth." § While, therefore, our associations with the beloved apostle are those of charity and love—while we remember that his single exhortation to the Church at Ephesus was, "Little children, love one another!"—let us not forget that he it is who bids us hold no fellowship with those who reject the truth. ||

But is not this a very different spirit from that which prevails in our day and generation? Yes; we have with us an unmeaning benevolence, which we misname Christian love. The Church needs a holy zeal—a sternness for

* 2 Tim. iii. 5.

† 2 John, ver. 10.

‡ 2 John, ver. 2.

§ 1 Tim. iii. 15.

|| See Newman's Sermon on "Tolerance of Religious Error."

the right—a determination, at all hazards, to maintain the truth. Never, indeed, will purity of faith be valued until we shrink not from proclaiming, openly and boldly, our censure of religious error, whatever may be its nature. Never will the Church regain its power until its followers, “quitting themselves like men,”* adopt a stricter discipline—look less leniently on the faults of those who have departed from it—and show that their love is united with firmness, strictness, and boldness. Then, at length, will men begin to feel that there is some value in the truth.

Again: We turn to another development of the times. This is *an age of irreverence*. In “our fathers’ days, and in the old time before them,” society was characterized by a reverential spirit. There was then something to be looked up to, while the present generation, in its pride of self-sufficiency, seems to regard nothing.

For instance; old age was once held in reverence. Men recognized the fact that the dignity of age surpasseth all other dignities. They felt that one who had lived many years had a long experience on which to look back, and was also drawing near to the solemnities of the coming world. The small space which separated him from those fearful secrets which the living desire to read, yet shrink from knowing, invested him with a dignity which in earlier life he had never possessed. So it has been through all ages, and men everywhere united in acknowledging that “the hoary head is a crown of glory.”

But how little of this spirit do we now see! As the young rush into busy life they will not listen to the voice of those to whom “length of days is understanding.”† In their hot and hasty pursuit the aged are elbowed from their path. They are rather regarded as cumberers of the ground, and their warnings received with mocking laughter, as the words of those who are far behind the spirit of

* 1 Cor. xvi. 13.

† Job, xii. 12.

the age. Even the exhibitions of outward deference which characterized former generations are gone, and in the struggle for this world's prizes none pause to obey the injunction of Scripture: "Thou shalt rise up before the hoary head and honor the face of the old man."* We have indeed upon us the curse which was denounced against ancient Judah, that "The child shall behave himself proudly against the ancient."†

And so it is in matters of much higher moment. There is a decay in the spirit of reverence with which all sacred things are regarded. The leveling political spirit which is abroad in the world has extended its influence to the Church. Its sacred offices are looked upon by men as they would upon any kind of secular business, and "they which minister about holy things" are treated as if they were merely appointed for the intellectual gratification of their hearers, or, far worse, as "hirelings who are to accomplish their day."‡ There is a total forgetfulness of the authority of their office — that they are God's ambassadors to stand between Him and His rebellious subjects — that they are (to use the words of the apostle) "in Christ's stead."§ The command of St. Paul is disregarded, to "Esteem them very highly in love for their work's sake."|| The flock remember not that these are their shepherds appointed by God, nor do they carry out the description of our Lord: "The sheep hear his voice; * * he goeth before them, and the sheep follow him; for they know his voice."¶ Thus it is that the interests of religion suffer, because they who profess to bow to its precepts in their worldliness drag down the authority and degrade the dignity of those who are its appointed teachers.

* Lev. xix. 32.

† Isaiah, iii. 5.

‡ Job, xiv. 6.

§ 2 Cor. v. 20.

|| 1 Thes. v. 13.

¶ John, x. 3, 4.

And — to go one step farther — look at the manner in which the most hallowed mysteries of our faith are treated. Themes which, ages ago, would have been spoken of only with awe, are now flung from lip to lip and debated with a recklessness which strips them of all appearance of sanctity. The sacred subjects of Holy Writ and its inspired words are used to point a jest, until there are remaining no solemn associations with language which prophets and apostles used of old, when they were “moved by the Holy Ghost.”

Is not this, brethren, a sorrowful but true picture of one phase of the times? Have we gained as much by the “progress of the world” as in our pride we are accustomed to believe? While we have freed ourselves from many of the errors of the Middle Ages, have we not lost also many of their virtues? It is doubtful, to say the least, whether an age of superstition is not preferable to one of irreverence.

The next “sign of the times” to which we would refer is the natural development of those we have already mentioned. This is *an age of increasing infidelity*. When truth ceases to be valued, and a reverence for all holy things is passing away, what can we expect but that skepticism should abound? Unbelief in this day is assuming a new form. A century ago it was confined to the thinking and the intellectual. In the quiet of their studies men reasoned on the great verities of our faith, but it was for themselves and the narrow circle which was like-minded with them. And if Hume, and Herbert, and Bolingbroke sent forth their views through the Press, it was to the same audience that they appealed. The mighty masses of men were unaffected. They had inherited the truths of our faith, and with little, perhaps, in this world to cast a sunshine on their path, they clung more closely to the promises of another life, and looked forward with earnest long-

ing to their entrance on that state where "the weary are at rest."

But now, infidelity is no longer confined to the study or the seat of science. Education has elevated the masses, and, for good or evil, prepared them to hold communion with the loftiest minds in the world of thought. The children on the benches of the school, or the artisan at his toil, are able to "read, mark, and inwardly digest" subjects which were far beyond the wisdom of their forefathers.

There has been created, too, what we call "the reading public," and a mighty audience has been formed, of which, centuries ago, scholars knew nothing. The Press scatters everything broadcast over the earth, and who can say that its teachings, in most cases, do anything but mislead the intellect and debase the heart?

Thus it is that the ignorant and the half-learned are puffed up by the pride of self-knowledge, and in the shallowness of their wisdom are induced to abandon the truths in which their fathers trusted.

And how often is this the case now, even with the thoughtful and the cultivated! It is esteemed a proof of intellectual freedom to disown the facts of revelation and to regard the teachings of Scripture as "cunningly-devised fables," which the world has outgrown. And then, too, there is a spirit of skeptical philosophy abroad which induces men to accept anything sooner than the Gospel. No theory can be too wild to enlist followers or too improbable to gather converts. And now, in these "latter days," when time in its solemn march is each year bringing forth new proofs of the historical facts of our faith—when the hieroglyphics of Egypt and the tablets of Nineveh are contributing their arguments to confirm all that the prophets and sacred penmen have written—"a generation wise in their own eyes" can turn from them, to yield their belief to the original "developments" of Darwin or the glaring impostures of spiritualism.

Yet so it is, brethren, around us. We hear it on every side. Our feelings are shocked by the bold blasphemies which are announced before the world, and the degraded morality which would well have become the Cities of the Plain on the day that the storm of God's wrath burst upon them. We recognize the results of this infidelity in the recklessness with which men turn away from the temple of God, or, should they enter, in the chilling apathy with which they listen to truths before which the holy and the good of ages past have bowed in reverence.

We will consider but one more development of the age; but it is one which, more than any other, meets us in this land in which our lot is cast. This is *an age given up to the worship of Mammon*. It is not only an age devoted to the attainment of physical benefits, but the pursuit is carried on with an intense excitement, where all are swept onward by a wild and headlong current. The whole society with which we are brought in contact is marked by an activity of thought which, we believe, the world has never before witnessed. It rests not day nor night. Every mind—often in spite of its own better resolutions—catches this restless spirit, and it is embodied in a thousand schemes which the calm decisions of reason cannot indorse. The past to which in this land we can look back is scarcely long enough to bring to us the lessons of experience. A nation has been born in a day, and, hardly pausing to enjoy what the passing hour offers, all are urging forward to some beckoning promise in the future. The imagination of each one is dazzled, and he rushes forth to take his part in the conflict, where enterprise, adventure, and ambition are hurrying all forward. There is no repose, no pause in the race, but every languid muscle is braced to vigorous exertion and every mind is awakened to its highest exercise.

The question, then, is, what direction is all this excited intellect to take? Unfortunately for us, this multitude,

which is thus awakened to such earnest effort, is agitated by the ceaseless grasping after gain. The love of wealth, which in other ages has held an important place in the human heart, seems, in these last few years, to have increased, until there is danger lest it absorb all other feelings and reign sole master in the breast.

In other lands there have been checks to this inordinate growth of avarice, which substituted other objects of reverence for that absorbing love of money which characterizes us as a people. There was, for instance, a reverence for ancient institutions and long-established forms. There was the pride of ancestry, which called men to walk worthy of their fathers' fame, and not, by their failures, erase the inscriptions of honest praise which were graven on the monuments of those who had gone before them. There was, too, a higher estimate of intellectual and moral worth. Men bowed to the supremacy of genius, and acknowledged that mind was more elevated than matter — that he whose radiant spirit seemed lighted up by the God of Heaven, and gifted with strength to exert an influence on all around him, possessed a treasure more to be envied than if he had been master of countless stores of this world's gold. Then self-denial and devotion were living things — patriotism and loyalty were active principles — and the worship of Mammon had not yet shriveled up the souls of men into self-seeking and sordid pride. But many of these high and ennobling considerations have, with us, faded away, and we are living in a generation which seems to have no reverence for anything but money. "The greed of gold" in this land is absorbing every other feeling. The Polytheism of the ancient world indeed is gone, but it has given place to the worship of a god whom Milton describes as

— "the least erected spirit that fell
From heaven ; for e'en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heav'n's pavement — trodden gold —
Than aught divine or holy else enjoyed
In vision beatific."

We might speak of the injurious effect produced upon the tone and spirit of society by the prevalence of these feelings. The poetry and romance which once invested life have given place to the claims of mere utility. The sentiments which in former days refined and ennobled society are considered antiquated. The lofty tone of honor, once so highly prized, has deteriorated; the refinement which pervaded society has diminished, and its morality has been gradually sinking to a lower ebb. In the excitement produced through our land by the acquisition of sudden fortunes, strict and stern integrity has been forgotten, and men mount up to wealth by greed and wrong, which should draw upon them the withering scorn of all who value honesty and right. But society is learning to call such things by soft and lenient names. Wealth covers a multitude of sins, and the voice is but feebly heard which should rebuke this prevailing idolatry of wealth. The physical resources of our land, thrown open to every one who has the zeal and heart to labor, hold out the promise of a golden prize to all, and few are there who have strength to turn away from the multitude who are groveling in the dust—few who can rest in the conviction that there is something more valuable than money, and the search after which is more dignified for an immortal spirit. We seem, in this land, to have realized the ancient classic fable of Midas, turning everything he touched to gold; but cannot we conceive of a more lofty character for a nation than that its god should be Mammon and its temple the Exchange?

But it is becoming the general impression that the acquisition of wealth is the most important business of life, and that he is best fitted for intercourse with the world who possesses most sagacity in heaping up riches. Even political office has lost its value, and is cared for only for the emoluments it brings. To purify the heart and humanize the affections—to provide, not only the means of

elevation in life, but the ability to bear success with propriety—to confer, not the power of subduing others. but the means of conquering one's self—to impress all those solemn lessons, which alone can guide man in his warfare, and which lead him to look to a life beyond life—all these are passed by unheeded by the giddy multitude around us. Thus, in the rising generation is created an intense and feverish attention to worldly objects, while they are scarcely taught that the deepest of all mysteries into which we can penetrate is the human heart, and the highest improvement would be the eradication of one sinful passion or the extinguishing one guilty propensity in that dark fountain of evil. Thus the mind is taught to look only to the Material and the Earthly, and soon has no sympathy with the True and the Spiritual.

But beyond all this influence on this world, how utterly destructive is this spirit to the religious character! How impossible does it seem to unclasp the hands which are madly clutching at gold, or to find room for Christ and His gospel in hearts where Mammon is already enthroned! Three thousand years ago the wise man declared: "He that maketh haste to be rich shall not be innocent;" and now we have around us, on all sides, evidences that the flight of centuries has not changed this law of life. We read it in the apathy to the Gospel of these toilers after wealth, with regard to whom the command might well be issued: "They are joined to their idols; let them alone." We see it in the wreck of Christian character which so often befalls those who come to these shores, and in the desperation which fills a suicide's grave, when the god they have worshiped will not shower his gifts upon them.

Such, then, my brethren of the clergy, is the conflict in which we are engaged. Is it discouraging? Do we at times feel disposed to throw aside our weapons and exclaim that this is a weary strife, in which all our efforts are useless? Such feelings are unavoidable; but we must

struggle against them, striving to follow in the steps of Him who, though He "went about doing good," was "despised and rejected of men." It is with our armor, worn and dented in the conflict, that we must present ourselves before the Great Captain of our salvation. The struggle is ours — the result is with God.

"Great duties are before us, and great works;
And, whether crowned or crownless, when we fall
It matters not, so as God's will is done."

Remember, then, that you are "citizens of no mean city," and must walk worthy of the name you bear. Freeing yourselves from all temporary and selfish ends, let the solemn results for which you labor cast their influence over every act and purpose. Unless you do this you will find yourself laboring in vain. The strength to wage the warfare will be paralyzed. In the mighty struggle which is going on you will "fight as one that beateth the air." * Unfitted for the "high endeavor" to which you are called, your influence will be lost; and when you pass away it will not be recorded that you have done anything which shall be written in deep and solemn characters upon the souls of men.

But live the true life of the Christian soldier, as they have done who left the earth fragrant with their footsteps, and how noble the results you may produce! Everywhere your field will be around you, and your power may be felt. Not only in the hushed and solemn stillness of God's temple can your voice be heard, but it can penetrate to the quiet circle which has gathered around ten thousand hearths through our land, and be listened to above the noise of the busy and toiling crowd. In the mart of traffic, where the merchant bargains — on the restless sea, where the weary sailor tosses — amid the turmoil of political strife — by the side of the husbandman, as he turns up the furrow, and of the artisan, as he plies his toil — where sorrow weeps

* 1 Cor. ix. 26.

and joy raises its note of exultation—everywhere that the spirit of man is struggling with temptation and sin, and poor Humanity is going through its trial—everywhere that the solemn mystery of this life is passing—may the Christian minister find his sphere of labor and influence.

With, then, my brethren, this wide-spread power, how are we using it? The pulpit is said to contain within itself THE LIVING POWER OF REPROOF. Are we bringing it to bear upon the crying sins of the age, proclaiming its warnings as fully to Dives in his hall as we would to Lazarus at his gate? Avoiding those harmless generalities which awaken no fear and arouse no murmurs of conscience, do we speak with the directness which brings home the pointed application, "Thou art the man!" While the covetous and the frivolous are treading the ways of death, do we utter the startling rebukes which can awaken them from their dreams? While we are standing among the dying, and from our firesides and our pews they are gliding into eternity, do they hear anything from us to warn them of their coming doom? Does the commissioned herald of the Cross urge them to awake from their lethargy and flee to the City of Refuge; or does he seek to dazzle the mind when he should improve the heart, preaching himself instead of his Lord, striving, as it were, "to carve his paltry name upon the rugged front of Christ's own cross?" Does he wave the censer between the living and the dead, that the plague may be stayed? * Does he carry with him, through all his social intercourse, a Christian example, ever inculcating the lesson that this life is fast vanishing away, and that soon the judgment will be set and the books be opened and all assemble to have their accounts balanced for eternity?

These, my brethren of the clergy, are the inquiries which are naturally suggested to us by the subjects I have

* Num. xvi. 48.

endeavored to bring before you. How fearful, then, the record which is going on against us, as we lead and follow our people to the grave! We are "set for the fall and rising again of many in Israel." If we are faithless, our garments will be dripping with the blood of the ruined and the lost. And soon for us all visible things will have passed away, and we stand up to have every action brought into review — the motive of every sermon analyzed — and the feelings examined with which "our eyes have seen and our hands have handled the word of life." Realizing, then, our own entire weakness, let us cast ourselves upon Him who alone can give strength; and while we record our weeping penitence for the past, let us seek grace to labor as those who feel that a world around us is sinking into ruin, while above us are the opening heavens, to whose "tearless state" we must invite those for whom Christ died and eternity is waiting.









